CHRISTIAN EXPERIENCE AND TEACHINGS OF ELLEN G. WHITE

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OF

ELLEN G. WHITE

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Hebrews 10:35, 36.

VOLUME ONE
With an Appendix

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PREFACE

In this little volume there is gathered for busy readers a choice selection of short articles from the writings of Mrs. E. G. White.

Mrs. White was engaged in evangelical work for more than seventy years. Her public ministry began in Maine, and closed in California. She addressed congregations, large and small, on religious and temperance themes, in nearly every State in the Union. She also spent two years of very active service in England, France, Switzerland, Germany, Denmark, Norway, and Sweden; and eight years in Australia, New Zealand, and Tasmania.

The story of her early life and her experiences from very childhood in winning souls to Christ, as told in this volume in her own simple language presents to the reader a most interesting narrative of Christian ministry.

Whether traveling by horse and carriage in the New England States of America, by canal boat in central New York, with a train of emigrant teams in Texas and Oklahoma, by tourist railroad trains to California, or by the great ocean steamers crossing the Atlantic or the Pacific Ocean, or wherever she might be, she sought to improve every opportunity to speak to the people "all the words of this life."

In addition to her labors as an evangelist, Mrs. White contributed regularly to several religious journals. She also wrote many books. Foremost among these are five volumes describing the conflict carried on throughout the ages, between Christ and Satan. The first volume of this series, "The Story of Patriarchs and Prophets," and the last of the series, "The Great Controversy," have been translated and

published in many languages. Her little book "Steps to Christ" has been printed in more than forty languages. All her writings breathe the purest devotion, and teach the highest morality. They reveal the devices of Satan, and warn us against his snares. They lead to Christ, and exalt the teachings of the Bible.

It was the cherished plan of Mrs. White to prepare for publication several small volumes, containing in the fewest pages, the mighty, soul-saving truth she loved to repeat to the people by voice and pen. And the initial steps in the compilation of these volumes were taken a short time before her death. The beginning of the compilation of this volume was a great joy to her. But she did not live to see its completion.

This little book is not the reproduction of any one of the author's works. It is a selection from her writings as found in many books and periodicals. Its presentation of the privileges and duties of the faithful Christian is clear and inspiring. Its pictures of the Christian's reward are beautiful and thrilling.

That it may be an encouragement to many readers, and become to them a help in the Christian life, is the hope and prayer of the

PUBLISHERS.

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EXPERIENCE AND TEACHINGS

CHILDHOOD

I WAS born at Gorham, Maine, November 26, 1827. My parents, Robert and Eunice Harmon, were for many years residents of this State. In early life they became earnest and devoted members of the Methodist Episcopal Church. In that church they held prominent connection, and labored for the conversion of sinners, and to build up the cause of God, for a period of forty years. During this time they had the joy of seeing their children, eight in number, all converted and gathered into the fold of Christ.

MISFORTUNE

While I was but a child, my parents removed from Gorham to Portland, Maine. Here, at the age of nine years, an accident happened to me which was to affect my whole life. In company with my twin sister and one of our schoolmates, I was crossing a common in the city of Portland, when a girl about thirteen years of age, becoming angry at some trifle, threw a stone that hit me on the nose. I was stunned by the blow, and fell senseless to the ground.

When consciousness returned, I found myself in a merchant's store. A kind stranger offered to take me home in his carriage, but I, not realizing my weakness, told him that I preferred to walk. Those present were not aware that my injury was so serious, and allowed me to go; but after walking only a few rods, I grew faint and dizzy. My twin sister and my schoolmate carried me home.

I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing, but lay in a stupor for three weeks. No one but herself thought it possible for me to recover, but for some reason she felt that I would live.

When I again aroused to consciousness, it seemed to me that I had been asleep. I did not remember the accident, and was ignorant of the cause of my illness. A great cradle had been made for me, and in it I lay for many weeks. I was reduced almost to a skeleton.

At this time I began to pray the Lord to prepare me for death. When Christian friends visited the family, they would ask my mother if she had talked with me about dying. I overheard this, and it roused me. I desired to become a Christian, and prayed earnestly for the forgiveness of my sins. I felt a peace of mind resulting, and loved everyone, feeling desirous that all should have their sins forgiven, and love Jesus as I did.

I gained strength very slowly. As I became able to join in play with my young friends, I was forced to learn the bitter lesson that our personal appearance often makes a difference in the treatment we receive from our companions.

EDUCATION

My health seemed to be hopelessly impaired. For two years I could not breathe through my nose, and was able to attend school but little. It seemed impossible for me to study and to retain what I learned. The same girl who was the cause of my misfortune, was appointed monitor by our teacher, and it was among her duties to assist me in my writing and other lessons. She always seemed sincerely sorry for

the great injury she had done me, although I was careful not to remind her of it. She was tender and patient with me, and seemed sad and thoughtful as she saw me laboring under serious disadvantages to get an education.

My nervous system was prostrated, and my hand trembled so that I made but little progress in writing, and could get no farther than the simple copies in coarse hand. As I endeavored to bend my mind to my studies, the letters in the page would run together, great drops of perspiration would stand upon my brow, and a faintness and dizziness would seize me. I had a bad cough, and my whole system seemed debilitated.

My teachers advised me to leave school, and not pursue my studies further till my health should improve. It was the hardest struggle of my young life to yield to my feebleness, and decide that I must leave my studies, and give up the hope of gaining an education.

CONVERSION

In March, 1840, William Miller visited Portland, Maine, and gave a course of lectures on the second coming of Christ. These lectures produced a great sensation, and the Christian church on Casco Street, where the discourses were given, was crowded day and night. No wild excitement attended the meetings, but a deep solemnity pervaded the minds of those who heard. Not only was a great interest manifested in the city, but the country people flocked in day after day, bringing their lunch baskets, and remaining from morning until the close of the evening meeting.

In company with my friends, I attended these meetings. Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound.

A SPIRITUAL REVIVAL

Special meetings were appointed where sinners might have an opportunity to seek their Saviour and prepare for the fearful events soon to take place. Terror and conviction spread through the entire city. Prayer meetings were established, and there was a general awakening among the various denominations; for they all felt more or less the influence that proceeded from the teaching of the near coming of Christ.

When sinners were invited forward to the anxious seat, hundreds responded to the call; and I, among the rest, pressed through the crowd and took my place with the seekers. But there was in my heart a feeling that I could never become worthy to be called a child

of God. I had often sought for the peace there is in Christ, but I could not seem to find the freedom I desired. A terrible sadness rested on my heart. I could not think of anything I had done to cause me to feel sad; but it seemed to me that I was not good enough to enter heaven, that such a thing would be altogether too much for me to expect.

A lack of confidence in myself, and a conviction that it would be impossible to make anyone understand my feelings, prevented me from seeking advice and aid from my Christian friends. Thus I wandered needlessly in darkness and despair, while they, not penetrating my reserve, were entirely ignorant of my true state.

RIGHTEOUSNESS BY FAITH

The following summer my parents went to the Methodist camp meeting at Buxton, Maine, taking me with them. I was fully resolved to seek the Lord in earnest there, and obtain, if possible, the pardon of my sins. There was a great longing in my heart for the Christian's hope and the peace that comes of believing.

I was much encouraged while listening to a discourse from the words, "So will I go in unto the king, . . . and if I perish, I perish." Esther 4:16. In his remarks the speaker referred to those who were wavering between hope and fear, longing to be saved from their sins and receive the pardoning love of Christ, yet held in doubt and bondage by timidity and fear of failure. He counseled such ones to surrender themselves to God, and venture upon His mercy without delay. They would find a gracious Saviour ready to present to them the scepter of mercy, even as Ahasuerus offered to Esther the signal of his favor. All that was required of the sinner, trembling in the presence of his Lord, was to put forth the hand of

faith and touch the scepter of His grace. That touch insured pardon and peace.

Those who were waiting to make themselves more worthy of divine favor before they ventured to claim the promises of God, were making a fatal mistake. Jesus alone cleanses from sin; He only can forgive our transgressions. He has pledged Himself to listen to the petition and grant the prayer of those who come to Him in faith. Many have a vague idea that they must make some wonderful effort in order to gain the favor of God. But all self-dependence is vain. It is only by connecting with Jesus through faith that the sinner becomes a hopeful, believing child of God.

These words comforted me, and gave me a view of what I must do to be saved.

I now began to see my way more clearly, and the darkness began to pass away. I earnestly sought the pardon of my sins, and strove to give myself entirely to the Lord. But my mind was often in great distress, because I did not experience the spiritual ecstasy that I considered would be the evidence of my acceptance with God, and I dared not believe myself converted without it. How much I needed instruction concerning the simplicity of faith!

THE BURDEN LIFTED

While bowed at the altar with others who were seeking the Lord, all the language of my heart was: "Help, Jesus; save me, or I perish! I will never cease to entreat till my prayer is heard and my sins are forgiven." I felt my needy, helpless condition as never before.

As I knelt and prayed, suddenly my burden left me, and my heart was light. At first a feeling of alarm came over me, and I tried to resume my load

of distress. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near to me; I felt able to come to Him with all my griefs, misfortunes, and trials, even as the needy ones came to Him for relief when He was upon earth. There was a surety in my heart that He understood my peculiar trials, and sympathized with me. I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of His notice. I learned more of the divine character of Christ in that short period, when bowed among the praying ones, than ever before.

One of the mothers in Israel came to me and said, "Dear child, have you found Jesus?" I was about to answer, "Yes," when she exclaimed, "Indeed you have; His peace is with you, I see it in your face!"

Again and again I said to myself: "Can this be religion? Am I not mistaken?" It seemed too much for me to claim, too exalted a privilege. Though too timid to confess it openly, I felt that the Saviour had blessed me and pardoned my sins.

"IN NEWNESS OF LIFE"

Soon after this the camp meeting closed, and we started for home. My mind was full of the sermons, exhortations, and prayers we had heard. Everything in nature seemed changed. During the meeting, clouds and rain had prevailed a greater part of the time, and my feelings had been in harmony with the weather. Now the sun shone bright and clear, and flooded the earth with light and warmth. The trees and grass were a fresher green, the sky a deeper blue. The earth seemed to smile under the peace of God. So the rays of the Sun of Righteousness had penetrated the clouds and darkness of my mind, and dispelled its gloom.

It seemed to me that everyone must be at peace with God, and animated by His Spirit. Everything that my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang more sweetly than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me.

My life appeared to me in a different light. The affliction that had darkened my childhood seemed to have been dealt me in mercy, for my good, to turn my heart away from the world and its unsatisfying pleasures, and incline it toward the enduring attractions of heaven.

Soon after our return from the camp meeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. Some of my Methodist sisters tried in vain to convince me that sprinkling was Bible baptism.

Finally the time was appointed for us to receive this solemn ordinance. It was a windy day when we, twelve in number, went down into the sea to be baptized. The waves ran high and dashed upon the shore, but as I took up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone, for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life.

The same day in the afternoon I was received into the church in full membership.

BEGINNING OF PUBLIC LABORS

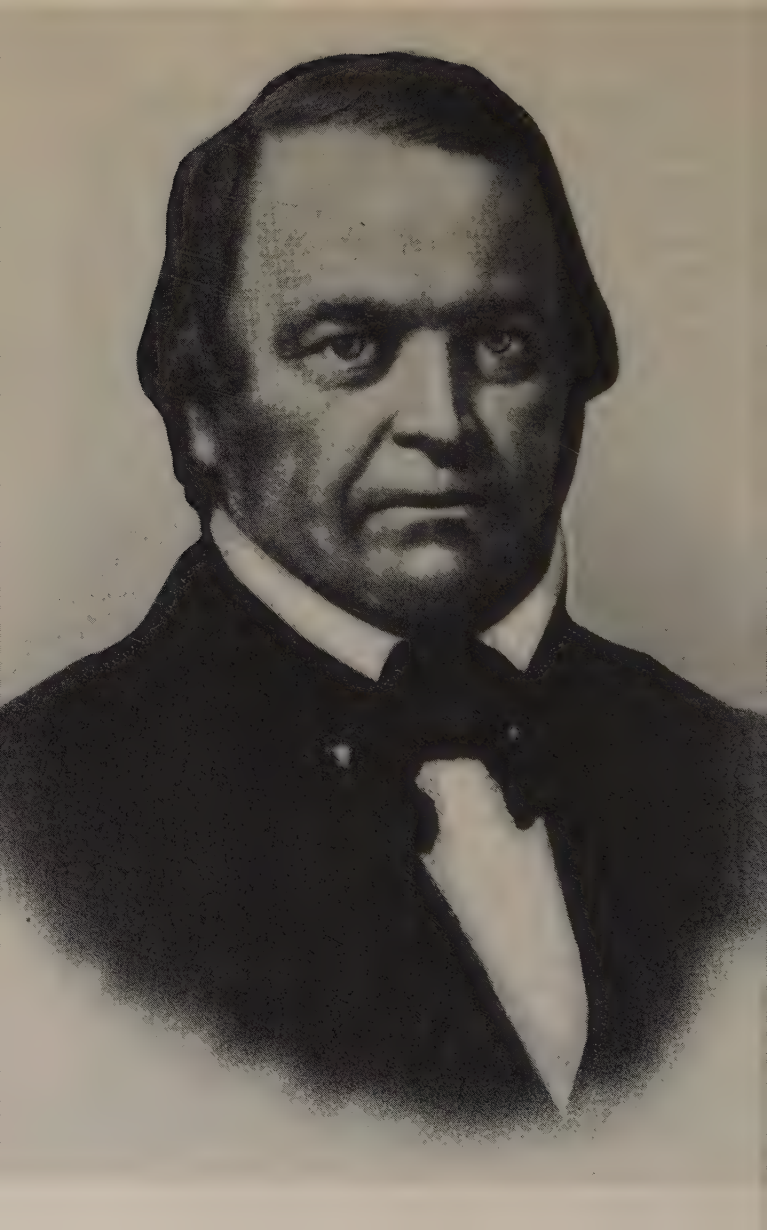
I AGAIN became very anxious to attend school and make another trial to obtain an education, and I entered a ladies' seminary in Portland. But upon attempting to resume my studies, my health rapidly failed, and it became apparent that if I persisted in attending school, it would be at the expense of my life. With great sadness I returned to my home.

I had found it difficult to enjoy religion in the seminary, surrounded by influences calculated to attract the mind and lead it from God. For some time I felt a constant dissatisfaction with myself and my Christian attainments, and did not continually realize a lively sense of the mercy and love of God. Feelings of discouragement would come over me, and this caused me great anxiety of mind.

THE ADVENT CAUSE IN PORTLAND

In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions, the different denominations closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive.

Mr. Miller's manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts, that roused his hearers from their careless indiffer-



ence. He supported his statements and theories by Scripture proof as he progressed. A convincing power attended his words, that seemed to stamp them as the language of truth.

He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed overcrowded, I have seen him leave the desk, and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called "Father Miller," for he had a watchful care over those who came under his ministrations, was affectionate in his manner, of a genial disposition and tender heart.

He was an interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. A sense of the impending crisis of human events impressed the minds of the listening crowds. Many yielded to the conviction of the Spirit of God. Gray-haired men and aged women with trembling steps sought the anxious seats; those in the strength of maturity, the youth and children, were deeply stirred. Groans and the voice of weeping and of praise to God were mingled at the altar of prayer.

I believed the solemn words spoken by the servant of God, and my heart was pained when they were opposed or made the subject of jest. I frequently attended the meetings, and believed that Jesus was soon to come in the clouds of heaven; but my great anxiety was to be ready to meet Him. My mind constantly dwelt upon the subject of holiness of heart. I longed above all things to obtain this great blessing, and feel that I was entirely accepted of God.

MENTAL ANGUISH

Up to this time I had never prayed in public, and had only spoken a few timid words in prayer meeting. It was now impressed upon me that I should seek God in prayer at our small social meetings. This I dared not do, fearful of becoming confused and failing to express my thoughts. But the duty was impressed upon my mind so forcibly that when I attempted to pray in secret, I seemed to be mocking God, because I had failed to obey His will. Despair overwhelmed me, and for three long weeks no ray of light pierced the gloom that encompassed me.

My sufferings of mind were intense. Sometimes for a whole night I would not dare to close my eyes, but would wait until my twin sister was fast asleep, then quietly leave my bed and kneel upon the floor, praying silently, with a dumb agony that cannot be described. The horrors of an eternally burning hell were ever before me. I knew that it was impossible for me to live long in this state, and I dared not die and meet the terrible fate of the sinner. With what envy did I regard those who realized their acceptance with God! How precious did the Christian's hope seem to my agonized soul!

I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish, and a hopelessness that passes all description. "Lord, have mercy!" was my plea, and like the poor publican I dared not lift my eyes to heaven, but bowed my face upon the floor. I became very much reduced in flesh and strength, yet kept my suffering and despair to myself.

DREAM OF TEMPLE AND LAMB

While in this state of despondency, I had a dream that made a deep impression upon my mind. I

dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that temple would be saved when time should close; all who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

Fearful of being ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me.

On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding. We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins. Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event.

Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people; but I seemed compelled to move forward, and was slowly making my way around

the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night.

I awoke in agony of mind, and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed; that the Spirit of the Lord had left me, never to return.

DREAM OF SEEING JESUS

Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me; He would have mercy upon me, and I would love and serve Him always.

Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully, and said: "Do you wish to see Jesus? He is here, and you can see Him if you desire it. Take everything you possess, and follow me."

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I began to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing the steep ascent fell before gaining the top.

Finally we reached the last step, and stood before a door. Here my guide directed me to leave all the

things that I had brought with me. I cheerfully laid them down. He then opened the door, and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance; that expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

I tried to shield myself from His gaze, feeling unable to endure His searching eyes; but He drew near with a smile, and laying His hand upon my head, said, "Fear not." The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence awoke in me a holy reverence and an inexpressible love.

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take it from my bosom, and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart, and joyfully descended the narrow stairs, praising the Lord, and telling all whom I met where they could find Jesus.

This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul.

FRIENDLY SYMPATHY AND COUNSEL

I now confided all my sorrows and perplexities to my mother. She tenderly sympathized with and encouraged me, advising me to go for counsel to Elder Stockman, who then preached the advent doctrine in Portland. I had great confidence in him, for he was a devoted servant of Christ. Upon hearing my story, he placed his hand affectionately upon my head, saying with tears in his eyes: "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work."

He then told me that even if I were a person of mature years and thus harassed by doubt and despair, he would tell me that he *knew* there was hope for me through the love of Jesus. The very agony of mind I had suffered was positive evidence that the Spirit of the Lord was striving with me. He said that when the sinner becomes hardened in guilt, he does not realize the enormity of his transgression, but flatters himself that he is about right, and in no particular danger. The Spirit of the Lord leaves him, and he becomes careless and indifferent or recklessly defiant. This good man told me of the love of God for His erring children; that instead of rejoicing in their destruction, He longed to draw them to Himself in simple faith and trust. He dwelt upon the great love of Christ and the plan of redemption.

Elder Stockman spoke of my early misfortune, and said it was indeed a grievous affliction, but he bade me believe that the hand of a loving Father had not

been withdrawn from me; that in the future life, when the mist that then darkened my mind had vanished, I would discern the wisdom of the providence which had seemed so cruel and mysterious. Jesus said to His disciples, "What I do thou knowest not now; but thou shalt know hereafter." John 13:7. In the great future we should no longer see as through a glass darkly, but come face to face with the mysteries of divine love.

"Go free, Ellen," said he; "return to your home trusting in Jesus, for He will not withhold His love from any true seeker." He then prayed earnestly for me, and it seemed that God would certainly regard the prayer of His saint, even if my humble petitions were unheard. My mind was much relieved, and the wretched slavery of doubt and fear departed as I listened to the wise and tender counsel of this teacher in Israel. I left his presence comforted and encouraged.

During the few minutes in which I received instruction from Elder Stockman, I had obtained more knowledge on the subject of God's love and pitying tenderness, than from all the sermons and exhortations to which I had ever listened.

MY FIRST PUBLIC PRAYER

I returned home, and again went before the Lord, promising to do and suffer anything He might require of me, if only the smiles of Jesus might cheer my heart. The same duty was again presented to me that had troubled my mind before,—to take up my cross among the assembled people of God. An opportunity was not long wanting; there was a prayer meeting that evening at my uncle's, which I attended.

As the others knelt for prayer, I bowed with them, trembling, and after a few had prayed, my voice arose

in prayer before I was aware of it. In that moment the promises of God appeared to me like so many precious pearls that were to be received only for the asking. As I prayed, the burden and agony of soul that I had so long endured, left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me.

The Spirit of God rested upon me with such power that I was unable to go home that night. When I awakened to realization, I found myself cared for in the house of my uncle, where we had assembled for the prayer meeting. Neither my uncle nor my aunt enjoyed religion, although the former had once made a profession, but had since backslidden. I was told that he had been greatly disturbed while the power of God rested upon me in so special a manner, and had walked the floor, sorely troubled and distressed in his mind.

When I was first struck down, some of those present were greatly alarmed, and were about to run for a physician, thinking that some sudden and dangerous indisposition had attacked me; but my mother bade them let me alone, for it was plain to her, and to the other experienced Christians, that it was the wondrous power of God that had prostrated me. When I did return home, on the following day, a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my father's house the previous evening. This passage was continually in my thoughts: "The Lord is my shepherd; I shall not want." Psalm 23:1. My heart was full of happiness as I softly repeated these words.

A VIEW OF THE FATHER'S LOVE

Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of His Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy; it was a pleasure to be in His service. No shadow clouded the light that revealed to me the perfect will of God. I felt the assurance of an indwelling Saviour, and realized the truth of what Christ had said: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

My peace and happiness were in such marked contrast with my former gloom and anguish that it seemed to me as if I had been rescued from hell and transported to heaven. I could even praise God for the misfortune that had been the trial of my life, for it had been the means of fixing my thoughts upon eternity. Naturally proud and ambitious, I might not have been inclined to give my heart to Jesus had it not been for the sore affliction that had cut me off, in a manner, from the triumphs and vanities of the world.

For six months not a shadow clouded my mind, nor did I neglect one known duty. My whole endeavor was to do the will of God, and keep Jesus and heaven continually in mind. I was surprised and enraptured with the clear views now presented to me of the atonement and the work of Christ. I will not attempt to further explain the exercises of my mind; suffice it to say that old things had passed away, all things had become new. There was not a cloud to mar my perfect bliss. I longed to tell the story of Jesus' love, but

felt no disposition to engage in common conversation with anyone. My heart was so filled with love to God and the peace that passeth understanding, that I loved to meditate and pray.

BEARING TESTIMONY

The night after receiving so great a blessing, I attended the advent meeting. When the time came for the followers of Christ to speak in His favor, I could not remain silent, but rose and related my experience. Not a thought had entered my mind of what I should say; but the simple story of Jesus' love to me fell from my lips with perfect freedom, and my heart was so happy to be liberated from its bondage of dark despair, that I lost sight of the people about me, and seemed to be alone with God. I found no difficulty in expressing my peace and happiness, except for the tears of gratitude that choked my utterance.

Elder Stockman was present. He had recently seen me in deep despair, and as he now saw my captivity turned, he wept aloud, rejoicing with me, and praising God for this proof of His tender mercy and loving kindness.

Not long after receiving this great blessing, I attended a conference meeting at the Christian church, where Elder Brown was pastor. I was invited to relate my experience, and felt not only great freedom of expression, but happiness, in telling my simple story of the love of Jesus and the joy of being accepted of God. As I spoke, with subdued heart and tearful eyes, my soul seemed drawn toward heaven in thanksgiving. The melting power of the Lord came upon the assembled people. Many were weeping and others praising God.

Sinners were invited to arise for prayers, and many responded to the call. My heart was so thankful to

God for the blessing He had given me, that I longed to have others participate in this sacred joy. My mind was deeply interested for those who might be suffering under a sense of the Lord's displeasure and the burden of sin. While relating my experience, I felt that no one could resist the evidence of God's pardoning love that had wrought so wonderful a change in me. The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward this end.

LABORING FOR YOUNG FRIENDS

I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.

Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until everyone had yielded to Jesus, acknowledging the merits of His pardoning love. Everyone was converted to God.

Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I after-

ward sought out and prayed with. In every instance but one these persons yielded themselves to the Lord. Some of our more formal brethren feared that I was too zealous for the conversion of souls; but time seemed to me so short that it behooved all who had a hope of a blessed immortality and looked for the soon coming of Christ, to labor without ceasing for those who were still in their sins and standing on the awful brink of ruin.

Though I was very young, the plan of salvation was so clear to my mind, and my personal experience had been so marked, that, upon considering the matter, I knew it was my duty to continue my efforts for the salvation of precious souls, and to pray and confess Christ at every opportunity. My entire being was offered to the service of my Master. Let come what would, I determined to please God, and live as one who expected the Saviour to come and reward the faithful. I felt like a little child coming to God as to my father, and asking Him what He would have me to do. Then as my duty was made plain to me, it was my greatest happiness to perform it. Peculiar trials sometimes beset me. Those older in experience than myself endeavored to hold me back and cool the ardor of my faith; but with the smiles of Jesus brightening my life, and the love of God in my heart, I went on my way with a joyful spirit.

My father's family still occasionally attended the Methodist church, and also the class meetings held in private houses.

EXPERIENCE IN CLASS MEETING

One evening my brother Robert and myself went to class meeting. The presiding elder was present. When it came my brother's turn to bear testimony, he spoke with great humility, yet with clearness, of the necessity for a complete fitness to meet our Saviour when He should come in the clouds of heaven with power and great glory. While my brother was speaking, a heavenly light glowed upon his usually pale countenance. He seemed to be carried in spirit above present surroundings, and spoke as if in the presence of Jesus.

When I was called upon to speak, I arose, free in spirit, with a heart full of love and peace. I told the story of my great suffering under the conviction of sin, how I had at length received the blessing so long sought,—an entire conformity to the will of God,—and expressed my joy in the tidings of the soon coming of my Redeemer to take His children home.

When I had ceased speaking, the presiding elder asked me if it would not be more pleasant to live a long life of usefulness, doing others good, than to have Jesus come speedily and destroy poor sinners. I replied that I longed for the coming of Jesus. Then sin would have an end, and we would enjoy sanctification forever, with no devil to tempt and lead us astray.

After the meeting closed, I was conscious of being treated with marked coldness by those who had formerly been kind and friendly to me. My brother and I returned home feeling sad that we should be

so misunderstood by our brethren, and that the subject of the near coming of Jesus should awaken such bitter opposition in their breasts.

THE BLESSED HOPE

On the way home we talked seriously concerning the evidences of our new faith and hope. "Ellen," said Robert, "are we deceived? Is this hope of Christ's soon appearing upon the earth a heresy, that ministers and professors of religion oppose it so bitterly? They say that Jesus will not come for thousands and thousands of years. If they even approach the truth, then the world cannot come to an end in our day."

I dared not give unbelief a moment's encouragement, but quickly replied: "I have not a doubt but that the doctrine preached by Mr. Miller is the truth. What power attends his words! what conviction is carried home to the sinner's heart!"

We talked the matter over candidly as we walked along, and decided that it was our duty and privilege to look for our Saviour's coming, and that it would be safest to make ready for His appearing, and be prepared to meet Him with joy. If He did come, what would be the prospect of those who were now saying, "My Lord delayeth His coming," and had no desire to see Him? We wondered how ministers dared to quiet the fears of sinners and backsliders by saying, "Peace, peace!" while the message of warning was being given all over the land. The period seemed very solemn to us; we felt that we had no time to lose.

"'A tree is known by its fruits,'" remarked Robert. "What has this belief done for us? It has convinced us that we were not ready for the coming of the Lord; that we must become pure in heart, or we cannot meet our Saviour in peace. It has aroused us to seek for new strength and grace from God.

"What has it done for you, Ellen? Would you be what you are now if you had never heard the doctrine of Christ's soon coming? What hope has it inspired in your heart; what peace, joy, and love has it given you? And for me it has done everything. I love Jesus, and all Christians. I love the prayer meeting. I find great joy in reading my Bible and in prayer."

We both felt strengthened by this conversation, and resolved that we would not be turned from our honest convictions of truth, and the blessed hope of Christ's soon coming in the clouds of heaven. We were thankful that we could discern the precious light, and rejoice in looking for the coming of the Lord.

LAST TESTIMONY IN CLASS MEETING

Not long after this, we again attended the class meeting. We wanted an opportunity to speak of the precious love of God that animated our souls. I particularly wished to tell of the Lord's goodness and mercy to me. So great a change had been wrought in me that it seemed my duty to improve every opportunity of testifying to the love of my Saviour.

When my turn came to speak, I stated the evidences I enjoyed of Jesus' love, and that I looked forward with the glad expectation of meeting my Redeemer soon. The belief that Christ's coming was near had stirred my soul to seek more earnestly for the sanctification of the Spirit of God.

Here the class leader interrupted me, saying, "You received sanctification through Methodism, through *Methodism,* sister, not through an erroneous theory."

I felt compelled to confess the truth, that it was not through Methodism that my heart had received its new blessing, but by the stirring truths concerning the personal appearing of Jesus. Through them I had

found peace, joy, and perfect love. Thus my testimony closed, the last that I was to bear in class with my Methodist brethren.

Robert then spoke in his meek way, yet in so clear and touching a manner that some wept and were much moved; but others coughed dissentingly, and seemed quite uneasy.

After leaving the classroom, we again talked over our faith, and marveled that our Christian brethren and sisters could so ill endure to have a word spoken in reference to our Saviour's coming. We were convinced that we ought no longer to attend the class meeting. The hope of the glorious appearing of Christ filled our souls, and would find expression when we rose to speak. It was evident that we could have no freedom in the class meeting; for our testimony provoked sneers and taunts that reached our ears at the close of the meeting, from brethren and sisters whom we had respected and loved.

SPREADING THE ADVENT MESSAGE

The Adventists held meetings at this time in Beethoven Hall. My father, with his family, attended them quite regularly. The period of the second advent was thought to be in the year 1843. The time seemed so short in which souls could be saved that I resolved to do all that was in my power to lead sinners into the light of truth.

I had two sisters at home,—Sarah, who was several years older than myself, and my twin sister Elizabeth. We talked the matter over among ourselves, and decided to earn what money we could, and spend it in buying books and tracts to be distributed gratuitously. This was the best we could do, and we did this little gladly.

Our father was a hatter, and it was my allotted task to make the crowns of the hats, that being the easiest part of the work. I also knit stockings at twenty-five cents a pair. My heart was so weak that I was obliged to sit propped up in bed to do this work; but day after day I sat there, happy that my trembling fingers could do something to bring in a little pittance for the cause I loved so dearly. Twenty-five cents a day was all I could earn. How carefully would I lay aside the precious bits of silver taken in return, which were to be expended for reading matter to enlighten and arouse those who were in darkness!

I had no temptation to spend my earnings for my own personal gratification. My dress was plain; nothing was spent for needless ornaments, for vain display appeared sinful in my eyes. So I had ever a little fund in store with which to purchase suitable books. These were placed in the hands of experienced persons to send abroad.

Every leaf of this printed matter seemed precious in my eyes; for it was as a messenger of light to the world, bidding them prepare for the great event near at hand. The salvation of souls was the burden of my mind, and my heart ached for those who flattered themselves that they were living in security, while the message of warning was being given to the world.

THE IMMORTALITY QUESTION

One day I listened to a conversation between my mother and a sister, in reference to a discourse which they had recently heard, to the effect that the soul had not natural immortality. Some of the minister's proof texts were repeated. Among them I remember these impressed me very forcibly: "The soul that sinneth, it shall die." Ezekiel 18:4. "The living know that they shall die: but the dead know not anything."

Ecclesiastes 9:5. "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who *only* hath immortality." 1 Timothy 6:15, 16. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Romans 2:7.

"Why," said my mother, after quoting the foregoing passage, "should they seek for what they already have?"

I listened to these new ideas with an intense and painful interest. When alone with my mother, I inquired if she really believed that the soul was not immortal. Her reply was, that she feared we had been in error on that subject, as well as upon some others.

"But, mother," said I, "do you really believe that the soul sleeps in the grave until the resurrection? Do you think that the Christian, when he dies, does not go immediately to heaven, nor the sinner to hell?"

She answered: "The Bible gives us no proof that there is an eternally burning hell. If there is such a place, it should be mentioned in the Sacred Book."

"Why, mother!" cried I, in astonishment, "this is strange talk for you! If you believe this strange theory, do not let anyone know of it; for I fear that sinners would gather security from this belief, and never desire to seek the Lord."

"If this is sound Bible truth," she replied, "instead of preventing the salvation of sinners, it will be the means of winning them to Christ. If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance. Besides, it does not seem a proper way to win souls to Jesus by appealing to one of the lowest attributes of the mind,—abject fear. The love of Jesus attracts; it will subdue the hardest heart."

It was some months after this conversation before I heard anything further concerning this doctrine; but during this time my mind had been much exercised upon the subject. When I heard it preached, I believed it to be the truth. From the time that light in regard to the sleep of the dead dawned upon my mind, the mystery that had enshrouded the resurrection vanished, and the great event itself assumed a new and sublime importance. My mind had often been disturbed by its efforts to reconcile the immediate reward or punishment of the dead with the undoubted fact of a future resurrection and judgment. If at death the soul entered upon eternal happiness or misery, where was the need of a resurrection of the poor moldering body?

But this new and beautiful faith taught me the reason why inspired writers had dwelt so much upon the resurrection of the body; it was because the entire being was slumbering in the grave. I could now clearly perceive the fallacy of our former position on this question.

THE PASTOR'S VISIT

Our family were all deeply interested in the doctrine of the Lord's soon coming. My father had stood as one of the pillars of the Methodist church. He had acted as exhorter, and as leader of meetings held in homes at a distance from the city. However, the Methodist minister made us a special visit, and took the occasion to inform us that our faith and Methodism could not agree. He did not inquire our reasons for believing as we did, nor make any reference to the Bible in order to convince us of our error; but he stated that we had adopted a new and strange belief that the Methodist Church could not accept.

ROBERT HARMON

My father replied that he must be mistaken in calling this a new and strange doctrine; that Christ Himself, in His teachings to His disciples, had preached His second advent. He had said: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. When He was taken up to heaven, as His faithful followers stood gazing after their vanishing Lord, "behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

"And," said my father, warming with his subject, "the inspired Paul wrote a letter to encourage his brethren in Thessalonica, saying: 'To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day.' 2 Thessalonians 1:7-10. 'For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.' 1 Thessalonians 4:16-18.

"This is high authority for our faith. Jesus and His apostles dwell upon the event of the second advent with joy and triumph; and the holy angels proclaim that Christ, who ascended to heaven, shall come again. This is our offense,—believing the word of Jesus and His disciples. This is a very old doctrine, and bears no taint of heresy."

The minister did not attempt to refer to a single text that would prove us in error, but excused himself on the plea of a want of time. He advised us to quietly withdraw from the church, and avoid the publicity of a trial. We were aware that others of our brethren were meeting with similar treatment for a like cause, and we did not wish it understood that we were ashamed to acknowledge our faith, or were unable to sustain it by Scripture; so my parents insisted that they should be acquainted with the reasons for this request.

The only answer to this was an evasive declaration that we had walked contrary to the rules of the church, and the best course would be to voluntarily withdraw from it to save a trial. We answered that we preferred a regular trial, and demanded to know what sin was charged to us, as we were conscious of no wrong in looking for and loving the appearing of the Saviour.[1]

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[1] Thus, for no reason other than their steadfast testimony regarding their belief in the soon coming of Christ, the Harmon family were separated from the Methodist Church.

THE DISAPPOINTMENT

With carefulness and trembling we approached the time when our Saviour was expected to appear. With solemn earnestness we sought, as a people, to purify our lives, that we might be ready to meet Him at His coming. Meetings were still held at private houses in different parts of the city, with the best results. Believers were encouraged to work for their friends and relatives, and conversions were multiplying day by day.

MEETINGS IN BEETHOVEN HALL

Notwithstanding the opposition of ministers and churches, Beethoven Hall, in the city of Portland, was nightly crowded; especially was there a large congregation on Sundays. All classes flocked to these meetings. Rich and poor, high and low, ministers and laymen, were all, from various causes, anxious to hear for themselves the doctrine of the second advent. Many came who, finding no room to stand, went away disappointed.

The order of the meetings was simple. A short and pointed discourse was usually given, then liberty was granted for general exhortation. There was, as a rule, the most perfect stillness possible for so large a crowd. The Lord held the spirit of opposition in check while His servants explained the reasons of their faith. Sometimes the instrument was feeble, but the Spirit of God gave weight and power to His truth. The presence of the holy angels was felt in the assembly, and numbers were daily added to the little band of believers.

On one occasion, while Elder Stockman was preaching, Elder Brown, a Christian Baptist minister, was

sitting in the desk listening to the sermon with intense interest. He became deeply moved, and suddenly his face grew pale as the dead, he reeled in his chair, and Elder Stockman caught him in his arms just as he was falling to the floor, and laid him on the sofa back of the desk, where he lay powerless until the discourse was finished.

He then arose, his face still pale, but shining with light from the Sun of Righteousness, and gave a very impressive testimony. He seemed to receive holy unction from above. He was usually slow of speech, with an earnest manner, entirely free from excitement. On this occasion his solemn, measured words carried with them a new power.

He related his experience with such simplicity and candor that many who had been greatly prejudiced were affected to tears. The Spirit of God was felt in his words and seen upon his countenance. With a holy exaltation he boldly declared that he had taken the word of God as his counselor; that his doubts had been swept away and his faith confirmed. With earnestness he invited his brother ministers, church members, sinners, and infidels to examine the Bible for themselves, and charged them to let no man turn them from the purpose of ascertaining what was the truth.

When he had finished speaking, those who desired the prayers of the people of God were invited to rise. Hundreds responded to the call. The Holy Spirit rested upon the assembly. Heaven and earth seemed to approach each other. The meeting lasted until a late hour of the night. The power of the Lord was felt upon young, old, and middle-aged.

Elder Brown did not either then or afterward sever his connection with the Christian Church, but he was looked upon with great respect by his people.

JOYOUS EXPECTANCY

As we returned to our homes by various ways, a voice praising God would reach us from one direction, and as if in response, voices from another and still another quarter shouted, "Glory to God, the Lord reigneth!" Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. No one who attended these meetings can ever forget those scenes of deepest interest.

Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense longing for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet Him was close at hand. We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God,—an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can ever forget those precious hours of waiting.

Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our deathbeds, and in a few hours to close our eyes forever upon earthly scenes. There was no making of "ascension robes" for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour.

DAYS OF PERPLEXITY

But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of

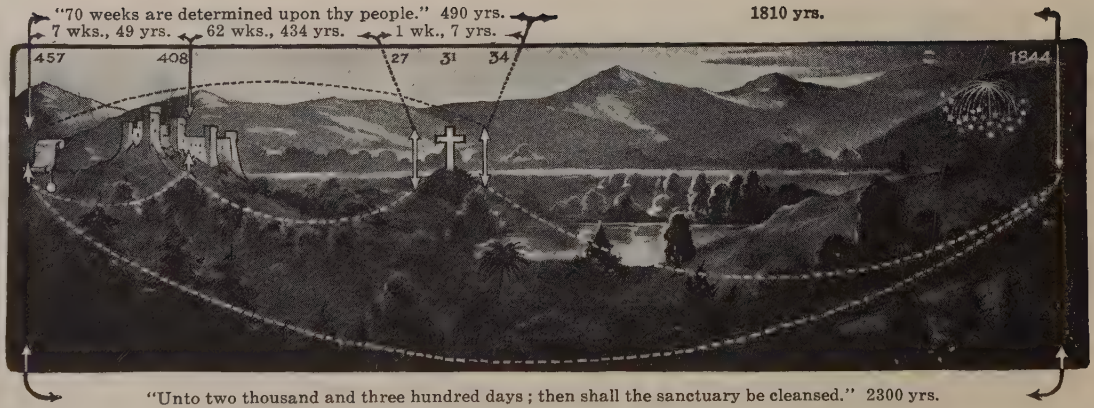


DIAGRAM OF PROPHETIC PERIODS

Beginning with B. C. 457, the time of the "going forth of the commandment to restore and to build Jerusalem," the period of the "seventy weeks," or 490 years, extends to A. D. 34. At the beginning of the last week of this period, A. D. 27, Jesus began His ministry ; "in the midst of the week," A. D. 31, He was crucified ; and at the close, A. D. 34, the gospel, rejected by the Jews, was carried to the Gentiles.

The prophetic period of twenty-three hundred years (Daniel 8 :14), also dating from B. C. 457, extends to A. D. 1844—near the close of the stream of prophetic time. It is from this long period that the "seventy weeks" of Daniel 9 :24 are "determined," or "cut off."

heaven. The disappointment of God's waiting people was great. The scoffers were triumphant, and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear; and now their courage returned with the passing of the time, and they boldly united with the scoffers, declaring that they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. Others, naturally yielding or vacillating, quietly deserted the cause.

We were perplexed and disappointed, yet did not renounce our faith. Many still clung to the hope that Jesus would not long delay His coming; the word of the Lord was sure, it could not fail. We felt that we had done our duty, we had lived up to our precious faith; we were disappointed, but not discouraged. The signs of the times denoted that the end of all things was at hand; we must watch and hold ourselves in readiness for the coming of the Master at any time. We must wait with hope and trust, not neglecting the assembling of ourselves together for instruction, encouragement, and comfort, that our light might shine forth into the darkness of the world.

AN ERROR IN RECKONING

Our calculation of the prophetic time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 were supposed to terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away, and the Saviour had not come.

It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B. C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B. C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3.

God tested and proved His people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered, even by learned men who opposed the views of those who were looking for Christ's coming. Scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.

Those who had been disappointed were not long left in darkness; for in searching the prophetic periods with earnest prayer the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked-for surprise. Yet this very trial was necessary to develop and strengthen the sincere believers in the truth.

HOPE RENEWED

Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of

the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city." Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches. In connection with this message the "midnight cry"[1] was given: "Behold, the Bridegroom cometh; go ye out

THE TEN VIRGINS

to meet Him." In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble.

This was the happiest year of my life. My heart was full of glad expectation; but I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. We united, as a people, in earnest

[1] See Matthew 25:1-13.

prayer for a true experience and the unmistakable evidence of our acceptance with God.

A TRIAL OF FAITH

We needed great patience, for the scoffers were many. We were frequently greeted by scornful references to our former disappointment. The orthodox churches used every means to prevent the belief in Christ's soon coming from spreading. No liberty was granted in their meetings to those who dared mention a hope of the soon coming of Christ. Professed lovers of Jesus scornfully rejected the tidings that He whom they claimed as their best Friend was soon to visit them. They were excited and angered against those who proclaimed the news of His coming, and who rejoiced that they should speedily behold Him in His glory.

A PERIOD OF PREPARATION

Every moment seemed to me of the utmost importance. I felt that we were doing work for eternity, and that the careless and uninterested were in the greatest peril. My faith was unclouded, and I appropriated to myself the precious promises of Jesus. He had said to His disciples, "Ask, and ye shall receive." I firmly believed that whatever I asked in accordance with the will of God, would certainly be granted to me. I sank in humility at the feet of Jesus, with my heart in harmony with His will.

I often visited families, and engaged in earnest prayer with those who were oppressed by fears and despondency. My faith was so strong that I never doubted for a moment that God would answer my prayers. Without a single exception, the blessing and peace of Jesus rested upon us in answer to our humble

petitions, and the hearts of the despairing ones were made joyful by light and hope.

With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. We realized that if we were not advancing in holiness, we were sure to retrograde.

MARY SITTING AT THE FEET OF JESUS

Our interest for one another increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God and to offer up our petitions to Him, feeling more fully in His presence when surrounded by His natural works. The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord.

THE PASSING OF THE TIME

The waiting people of God approached the hour when they fondly hoped their joys would be complete in the coming of the Saviour. But the time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by His strength and grace.

The experience of the former year was, however, repeated to a greater extent. A large class renounced their faith. Some who had been very confident, were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had built their faith upon the evidence of others, and not upon the word of God, were now as ready to again change their views. This second great test revealed a mass of worthless drift that had been drawn into the strong current of the advent faith, and been borne along for a time with the true believers and earnest workers.

We were disappointed, but not disheartened. We resolved to refrain from murmuring at the trying ordeal by which the Lord was purging us from the dross and refining us like gold in the furnace; to submit patiently to the process of purifying that God deemed needful for us; and to wait with patient hope for the Saviour to redeem His tried and faithful ones.

We were firm in the belief that the preaching of definite time was of God. It was this that led men to search the Bible diligently, discovering truths they had not before perceived. Jonah was sent of God to

proclaim in the streets of Nineveh that within forty days the city would be overthrown; but God accepted the humiliation of the Ninevites, and extended their period of probation. Yet the message that Jonah brought was sent of God, and Nineveh was tested according to His will. The world looked upon our hope as a delusion, and our disappointment as its consequent failure; but though we were mistaken in the

DISAPPOINTMENT OF THE DISCIPLES

event that was to occur at that period, there was no failure in reality of the vision that seemed to tarry.

Those who had looked for the coming of the Lord were not without comfort. They had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all, one scripture explaining another, and no word used in vain.

Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. The people flocked from all the region about, and cried, "Hosanna to the Son of David." Matthew 21:9. And when the priests and elders besought Jesus to still the multitude, He declared that if they should hold their peace, even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, who they believed would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were disappointed, and the darkness of death closed about them. Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful.

Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the second advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But after our disappointment the Scriptures were carefully searched, with prayer and earnest thought; and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.

Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming.

MY FIRST VISION

It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the "midnight cry."[1] This light shone all along the path, and gave light for their feet, so that they might not stumble.

If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted "Alleluia!" Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they

[1] See Matthew 25:6.

stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed, and perfectly united. On their foreheads was written, "God, New Jerusalem," and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His

eyes were a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again, while the cloud drew still nearer the earth.

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as

we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth; enter in." We

JOHN VIEWING THE HOLY CITY

all marched in and felt that we had a perfect right in the city.

Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, "Alleluia! heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring.

After I came out of vision, everything seemed changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me! I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me.

I related this vision to the believers in Portland, who had full confidence that it was from God. They all believed that God had chosen this way, after the great disappointment in October, to comfort and strengthen His people. The Spirit of the Lord attended the testimony, and the solemnity of eternity rested upon us. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to His people. While under the power of the Lord, I was filled with joy, seeming to be surrounded by holy angels in the glorious courts of heaven, where all is peace and gladness; and it was a sad and bitter change to wake up to the realities of mortal life.

A VISION OF THE NEW EARTH[1]

With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, "The city, the great city, it's coming, it's coming down from God out of heaven," and it came and settled on the place where we stood.

Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade." Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts,—the lion, the lamb, the leopard, and the wolf,

[1] At the time of another visit at the home of Mrs. Haines, about a year after the first vision, there was given to Miss Harmon a vision of the new earth, and the descent of the holy city, which takes place at the end of the thousand years after Christ's second advent. Revelation 21:10-27; Zechariah 14:4.

all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness, and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion.

As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments.

Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig-tree bowed down with the weight of its timely figs,—these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia."

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world.

I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold.

After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard His lovely voice again, saying: "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city.

And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit.

I asked Jesus to let me eat of the fruit. He said: "Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain." And He said, "You must go back to the earth again, and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world.

CALL TO TRAVEL

In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me. It was shown me that my labors would meet with great opposition, and that my heart would be rent with anguish; but that the grace of God would be sufficient to sustain me through all.

After I came out of this vision I was exceedingly troubled, for it pointed out my duty to go out among the people and present the truth. My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live. I was only seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers.

For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon someone more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears, "Make known to others what I have revealed to you."

Hitherto when the Spirit of God had urged me to duty, I had risen above myself, forgetting all fear and timidity in the thought of Jesus' love and the wonderful work He had done for me.

But it seemed impossible for me to perform this work that was presented before me; to attempt it seemed certain failure. The trials attending it appeared more than I could endure. How could I, a child in years, go forth from place to place, unfolding to the people the holy truths of God? My heart shrank in terror from the thought. My brother

Robert, but two years older than myself, could not accompany me, for he was feeble in health, and his timidity was greater than mine; nothing could have induced him to take such a step. My father had a family to support, and could not leave his business; but he repeatedly assured me that if God had called me to labor in other places, He would not fail to open the way for me. But these words of encouragement brought little comfort to my desponding heart; the path before me seemed hedged in with difficulties that I was unable to overcome.

I coveted death as a release from the responsibilities that were crowding upon me. At length the sweet peace I had so long enjoyed left me, and despair again pressed upon my soul.

ENCOURAGEMENT FROM THE BRETHREN

The company of believers in Portland were ignorant concerning the exercises of my mind that had brought me into this state of despondency; but they knew that for some reason my mind had become depressed, and they felt that this was sinful on my part, considering the gracious manner in which the Lord had manifested Himself to me. Meetings were held at my father's house, but my distress of mind was so great that I did not attend them for some time. My burden grew heavier until the agony of my spirit seemed more than I could bear.

At length I was induced to be present at one of the meetings in my own home. The church made my case a special subject of prayer. Father Pearson, who in my earlier experience had opposed the manifestations of the power of God upon me, now prayed earnestly for me, and counseled me to surrender my will to the will of the Lord. Like a tender father he

tried to encourage and comfort me, bidding me believe I was not forsaken by the Friend of sinners.

I felt too weak and despondent to make any special effort for myself, but my heart united with the petitions of my friends. I cared little now for the opposition of the world, and felt willing to make every sacrifice if only the favor of God might be restored to me.

While prayer was offered for me, that the Lord would give me strength and courage to bear the message, the thick darkness that had encompassed me rolled back, and a sudden light came upon me. Something that seemed to me like a ball of fire struck me right over the heart. My strength was taken away, and I fell to the floor. I seemed to be in the presence of the angels. One of these holy beings again repeated the words, "Make known to others what I have revealed to you."

Father Pearson, who could not kneel on account of his rheumatism, witnessed this occurrence. When I revived sufficiently to see and hear, he rose from his chair, and said: "I have seen a sight such as I never expected to see. A ball of fire came down from heaven, and struck Sister Ellen Harmon right on the heart. *I saw it! I saw it!* I can never forget it. It has changed my whole being. Sister Ellen, have courage in the Lord. After this night I will never doubt again. We will help you henceforth, and not discourage you."

FEAR OF SELF-EXALTATION

One great fear that had oppressed me was that if I obeyed the call of duty, and went out declaring myself to be one favored of the Most High with visions and revelations for the people, I might yield to sin-

ful exaltation, and be lifted above the station that was right for me to occupy, bring upon myself the displeasure of God, and lose my own soul. I had known of such cases, and my heart shrank from the trying ordeal.

I now entreated that if I must go and relate what the Lord had shown me, I should be preserved from undue exaltation. Said the angel: "Your prayers are heard, and shall be answered. If this evil that you dread threatens you, the hand of God will be stretched out to save you; by affliction He will draw you to Himself, and preserve your humility. Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life."

After recovering consciousness of earthly things, I committed myself to the Lord, ready to do His bidding whatever that might be.

AMONG THE BELIEVERS IN MAINE

It was not long before the Lord opened the way for me to go with my brother-in-law to my sisters in Poland, thirty miles from my home, and while there I had an opportunity to bear my testimony. For three months my throat and lungs had been so diseased that I could talk but little, and that in a low and husky tone. On this occasion I stood up in meeting and commenced to speak in a whisper. I continued thus for about five minutes, when the soreness and obstruction left me, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours. When my message was ended, my voice was gone until I again stood before the people, when the same singular restoration was repeated. I felt a constant assurance that I was doing the will of God, and saw marked results attending my efforts.

The way providentially opened for me to go to the eastern part of Maine. Brother William Jordan was going on business to Orrington, accompanied by his sister, and I was urged to go with them. As I had promised the Lord to walk in the path He opened before me, I dared not refuse. The spirit of God attended the message I bore at this place; hearts were made glad in the truth, and the desponding ones were cheered and encouraged to renew their faith.

At Orrington I met Elder James White. He was acquainted with my friends, and was himself engaged in work for the salvation of souls.

I also visited Garland, where a large number collected from different quarters to hear my message.

Soon after this I went to Exeter, a small village not far from Garland. Here a heavy burden rested upon me, from which I could not be free until I had related what had been shown me in regard to some fanatical persons who were present. I declared that they were deceived in thinking that they were actuated by the Spirit of God. My testimony was very displeasing to these persons and their sympathizers.

Soon after this I returned to Portland, having borne the testimony that God had given me, and experiencing His approbation at every step.

AN ANSWER TO PRAYER

In the spring of 1845 I made a visit to Topsham, Maine. On one occasion quite a number of us were assembled at the house of Brother Stockbridge Howland. His eldest daughter, Miss Frances Howland, a very dear friend of mine, was sick with the rheumatic fever, and under the doctor's care. Her hands were so badly swollen that the joints could not be distinguished. As we sat together speaking of her case, Brother Howland

JAMES WHITE AT FORTY

was asked if he had faith that his daughter could be healed in answer to prayer. He answered that he would try to believe that she might, and presently declared that he did believe it possible.

We all knelt in earnest prayer to God in her behalf. We claimed the promise, "Ask, and ye shall receive." John 16:24. The blessing of God attended our prayers, and we had the assurance that God was willing to heal the afflicted one. One of the brethren present cried out, "Is there a sister here who has the faith to go and take her by the hand, and bid her arise in the name of the Lord?"

Sister Frances was lying in the chamber above, and before he ceased speaking Sister Curtis was on her way to the stairs. She entered the sickroom with the Spirit of God upon her, and taking the invalid by the hand, said, "Sister Frances, in the name of the Lord arise, and be whole." New life shot through the veins of the sick girl, a holy faith took possession of her, and obeying its impulse, she rose from her bed, stood upon her feet, and walked the room, praising God for her recovery. She was soon dressed, and came down into the room where we were assembled, her countenance lighted up with unspeakable joy and gratitude.

The next morning she took breakfast with us. Soon after, as Elder White was reading from the fifth chapter of James for family worship, the doctor came into the hall, and, as usual, went upstairs to visit his patient. Not finding her there, he hurried down, and with a look of alarm opened the door of the large kitchen where we were all sitting, his patient with us. He gazed upon her with astonishment, and at length ejaculated, "So Frances is better!"

Brother Howland answered, "The Lord has healed her," and the reader resumed his chapter where he had been interrupted: "Is any sick among you? let him call for the elders of the church; and let them pray over him." James 5:14. The doctor listened with a curious expression of mingled wonder and incredulity upon his face, nodded, and hastily left the room.

HOME OF STOCKBRIDGE HOWLAND

The same day Sister Frances rode three miles, returning home in the evening, and although it was rainy, she sustained no injury, and continued to improve rapidly in health. In a few days, at her request, she was led down into the water and baptized. Although the weather and the water were very cold, she received no injury, but from that time was free from the disease, and in the enjoyment of her usual health.

MEETING FANATICISM

As I returned to Portland, there were evidences of the desolating effects of fanaticism. Some seemed to think that religion consisted in great excitement and noise. They would talk in a manner that would irritate unbelievers, and have an influence to arouse hatred against themselves and the doctrines they taught. Then they would rejoice that they suffered persecution. Unbelievers could see no consistency in such a course. The brethren in some places were prevented from assembling for meetings. The innocent suffered with the guilty.

I carried a sad and heavy heart much of the time. It seemed so cruel that the cause of Christ should be injured by the course of these injudicious men. They were not only ruining their own souls, but placing upon the cause a stigma not easily removed. And Satan loved to have it so. It suited him well to see the truth handled by unsanctified men; to have it mixed with error, and then all together trampled in the dust. He looked with triumph upon the confused, scattered state of God's children.

We trembled for the churches that were to be subjected to this spirit of fanaticism. My heart ached for God's people. Must they be deceived and led away by this false enthusiasm? I faithfully pronounced the warnings given me of the Lord; but they seemed to have little effect, except to make these persons of extreme views jealous of me.

A FALSE HUMILITY

There were some who professed great humility, and advocated creeping on the floor like children, as an evidence of their humility. They claimed that the

words of Christ in Matthew 18:1-6 must have a literal fulfillment at this period, when they were looking for their Saviour to return. They would creep around their houses, on the street, over bridges, and in the church itself.

I told them plainly that this was not required; that the humility which God looked for in His people was to be shown by a Christlike life, not by creeping on the floor. All spiritual things are to be treated with sacred dignity. Humility and meekness are in accordance with the life of Christ, but they are to be shown in a dignified way.

A Christian reveals true humility by showing the gentleness of Christ, by being always ready to help others, by speaking kind words and performing unselfish acts, which elevate and ennoble the most sacred message that has come to our world.

THE "NO WORK" DOCTRINE

There were some in Paris, Maine, who believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor, in urging his errors upon others, and in denouncing all who did not receive them. He rejected every evidence which the Lord gave to convince him of his error, and was determined to make no change in his course. He took weary journeys, walking great distances to places where he would receive only abuse, and thought that in so doing he was suffering for Christ's sake. Impressions were followed, and reason and judgment were laid aside.

I saw that God would work for the salvation of His people: that this misguided man would soon manifest himself, so that all the honest in heart would

see that he was not actuated by a right spirit, and that his career would soon close. Soon afterward the snare was broken, and he had but little more influence over the brethren. He denounced the visions as being of the devil, and continued to follow his impressions, until his mind was deranged and his friends were obliged to confine him. At last he made a rope of some of his bed clothing, with which he hanged himself, and his followers were brought to realize the fallacy of his teachings.

THE DIGNITY OF LABOR

God ordained that the beings He created should work. Upon this their happiness depends. No one in the Lord's great domain of creation was made to be a drone. Our happiness increases and our powers develop as we engage in useful employment.

Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity; and the Lord Jesus, in His life work, has given an example for everyone. He went about "doing good." God has established the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred to motion, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their mission.

At all times the machinery of the body continues its work. Day by day the heart throbs, doing its regular, appointed task, unceasingly forcing its crimson current to all parts of the body. Action, action, is seen pervading the whole living machinery. And

man, his mind and body created in God's similitude, must be active in order to fill his appointed place. He is not to be idle. Idleness is sin.

A SEVERE TRIAL

In the midst of my experiences in meeting fanaticism, I was subjected to a severe trial. If the Spirit of God rested upon anyone in meeting, and he glorified God by praising Him, some raised the cry of mesmerism; and if it pleased the Lord to give me a vision in meeting, some would say that it was the effect of excitement and mesmerism.

Grieved and desponding, I often went alone to some retired place to pour out my soul before Him who invites the weary and heavy-laden to come and find rest. As my faith claimed the promises, Jesus would seem very near. The sweet light of heaven would shine around me, and I would seem to be encircled by the arms of my Saviour, and would there be taken off in vision. But when I would relate what God had revealed to me alone, where no earthly influence could affect me, I was grieved and astonished to hear some intimate that those who lived nearest to God were most liable to be deceived by Satan.

Some would have had me believe that there was no Holy Spirit, and that all the exercises that holy men of God experienced, were only the effect of mesmerism or the deception of Satan.

Those who had taken extreme views of certain texts of Scripture, refraining wholly from labor, and rejecting all who would not receive their ideas on this and other points pertaining to religious duty, charged me with conforming to the world. On the other hand, the nominal Adventists charged me with fanaticism, and I was falsely represented as the leader of the

fanaticism which I was laboring constantly to arrest.

Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ; and that every time a date was set, and passed, it would weaken the faith of God's people. For this I was charged with being the evil servant that said, "My Lord delayeth His coming." Matthew 24:48.

All these things weighed heavily upon my spirits, and in the confusion I was sometimes tempted to doubt my own experience.

While at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, but that my tongue should be loosed in less than twenty-four hours. A card was held up before me, on which were written

THE FIFTY TEXTS

Luke 1:20
John 16:15
Acts 2:4
Acts 4:29, 30
Acts 4:31
Matthew 7:6
Matthew 7:7-12
Matthew 7:15
Matthew 24:24
Colossians 2:6, 7
Colossians 2:8
Hebrews 10:35-37
Hebrews 10:38, 39
Hebrews 4:10, 11
Hebrews 4:12
Philippians 1:6
Philippians 1:27-29
Philippians 2:13-15
Ephesians 6:10-13
Ephesians 6:14-18
Ephesians 4:32
1 Peter 1:22
John 13:34, 35
2 Corinthians 13:5
1 Corinthians 3:10, 11
1 Corinthians 3:12, 13
Acts 20:28-30
Galatians 1:6-9
Luke 12:3-7
Luke 4:10, 11
2 Corinthians 4:6-9
2 Corinthians 4:17, 18
1 Peter 1:5-7
1 Thessalonians 3:8
Mark 16:17, 18
John 9:20-27
John 14:13-15
John 15:7, 8
Mark 1:23-25
Romans 8:38, 39
Revelation 3:7-13
Revelation 14:4, 5
Philippians 3:20
James 5:7, 8
Philippians 3:21
Revelation 14:14-17
Hebrews 4:9
Revelation 21:2
Revelation 14:1
Revelation 22:1-5

in letters of gold the chapter and verse of fifty texts of Scripture.

After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible, and readily turned to all the texts that I had seen upon the card.

I was unable to speak all day. Early the next morning my soul was filled with joy, and my tongue was loosed to shout the high praises of God. After that I dared not doubt, or for a moment resist the power of God, however others might think of me.

Up to this time I could not write; my trembling hand was unable to hold a pen steadily. While in vision, I was commanded by an angel to write the vision. I obeyed, and wrote readily. My nerves were strengthened, and from that day to this my hand has been steady.

EXHORTATIONS TO FAITHFULNESS

It was a great cross for me to relate to the erring what had been shown me concerning them. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages, I would often soften them down, and make them appear as favorable for the individual as I could, and then would go by myself and weep in agony of spirit. I looked upon those who seemed to have only their own souls to care for, and thought if I were in their condition I would not murmur. It was hard to relate the plain, cutting testimonies given me of God. I anxiously watched the result, and if the persons reproved rose up against the reproof, and afterward opposed the truth, these queries would arise in my mind: Did I deliver the message just as I should?

Could there not have been some way to save them? And then such distress pressed upon my soul that I often felt that death would be a welcome messenger, and the grave a sweet resting-place.

I did not realize that I was unfaithful in thus questioning and doubting, and did not see the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown! Then could I realize, in some degree, what the feelings of the lost will be when they cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:16.

Presently an angel bade me rise, and the sight that met my eyes can hardly be described. Before me was a company whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and rubbed their garments upon mine. As I looked at my garments, I saw that they were stained with blood. Again I fell like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from that holy place.

The angel raised me to my feet, and said: "This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you. But if you are faithful to the end, you shall eat of the tree of life, and shall drink of the

river of the water of life. You will have to suffer much, but the grace of God is sufficient."

I then felt willing to do all that the Lord might require me to do, that I might have His approbation, and not feel His dreadful frown.

THE SEAL OF DIVINE APPROVAL

Those were troublous times. If we had not stood firmly then, we should have made shipwreck of our faith. Some said we were stubborn; but we were obliged to set our faces as a flint, and turn not to the right hand nor to the left.

For years we labored to beat back the prejudice and subdue the opposition that at times threatened to overwhelm the faithful standard-bearers of truth—the heroes and heroines of faith. But we found that those who were seeking God in humility and contrition of soul, were able to discern between the true and the false. "The meek will He guide in judgment: and the meek will He teach His way." Psalm 25:9.

God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy's artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not His Spirit by measure unto us. Had it not been for these special evidences of God's love, had He not thus, by the manifestation of His Spirit, set His seal to the truth, we might have become discouraged; but these proofs of divine guidance, these living experiences in the things of God, strengthened us to

fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced.

LESSONS FROM THE PAST

In later years I have been shown that the false theories advanced in the past have by no means been given up. As favorable opportunities come, they will have a resurrection. Let us not forget that everything is to be shaken that can be shaken. The enemy will be successful in overthrowing the faith of some, but those who are true to principle will not be shaken. They will stand firm amid trial and temptation. The Lord has pointed out these errors; and those who do not discern where Satan has come in, will continue to be led in false paths. Jesus bids us be watchful, and strengthen the things that remain, which are ready to die.

We are not called upon to enter into controversy with those who hold false theories. Controversy is unprofitable. Christ never entered into it. "It is written" is the weapon used by the world's Redeemer. Let us keep close to the Word. Let us allow the Lord Jesus and His messengers to testify. We know that their testimony is true.

Christ is over all the works of His creation. In the pillar of fire, He guided the children of Israel, His eyes seeing past, present, and future. He is to be recognized and honored by all who love God. His commandments are to be the controlling power in the lives of His people.

The tempter comes with the supposition that Christ has removed His seat of honor and power into some

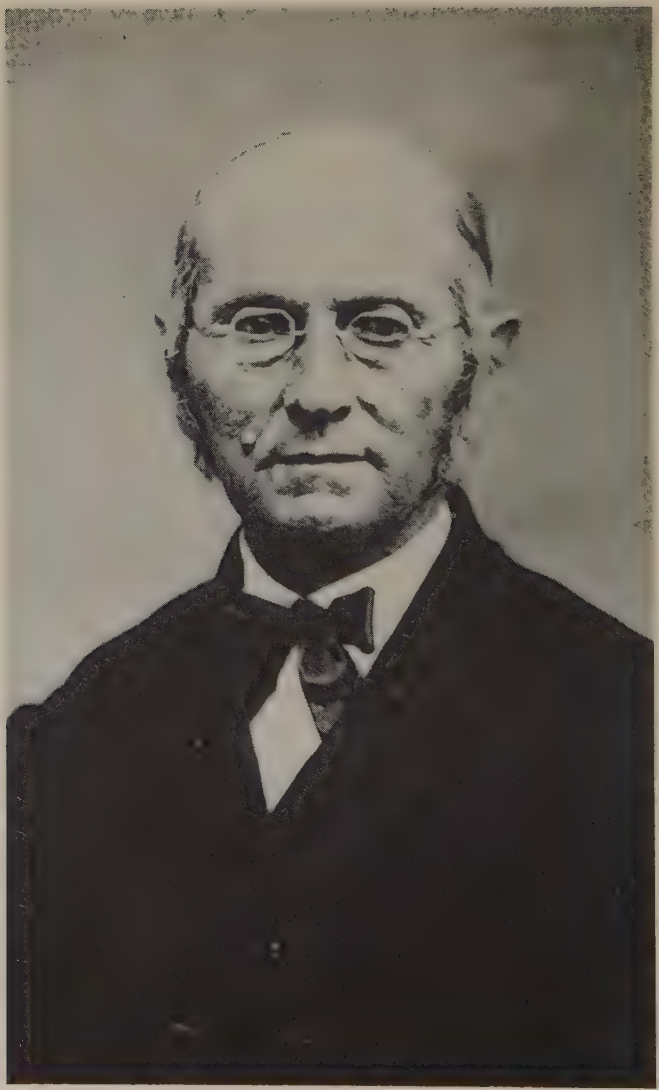
THE BEAUTIFUL THINGS OF NATURE REVEAL THE CHARACTER OF GOD

unknown region, and that men need no longer be inconvenienced by exalting His character and obeying His law. Human beings are to be a law unto themselves, he declares. These sophistries exalt self and make nothing of God. Restraint and moral control in the human family are destroyed. Restraint upon vice grows more and more feeble. The world loves not, fears not God. And those who do not love or fear God soon lose all sense of obligation to one another. They are without God and without hope in the world.

Those teachers who do not daily bring the word of God into their life work, are in great peril. They have not a saving knowledge of God or of Christ. It is those who do not live the truth who are most inclined to invent sophistries to occupy the time and absorb the attention that ought to be given to the study of God's word. It is a fearful mistake for us to neglect the study of the Bible to investigate theories that are misleading, diverting minds from the words of Christ to fallacies of human production.

We need no fanciful teaching regarding the personality of God. What God desires us to know of Him is revealed in His word and His works. The beautiful things of nature reveal His character and His power as Creator. They are His gift to the race, to show His power, and to show that He is a God of love. But no one is authorized to say that God Himself in person is in flower or leaf or tree. These things are God's handiwork, revealing His love for mankind.

Christ is the perfect revelation of God. Let those who desire to know God, study the work and teaching of Christ. To those who receive Him and believe on Him, He gives power to become the sons of God.



THE SABBATH OF THE LORD

WHILE on a visit to New Bedford, Massachusetts, in 1846, I became acquainted with Elder Joseph Bates. He had early embraced the advent faith, and was an active laborer in the cause. I found him to be a true Christian gentleman, courteous and kind.

The first time he heard me speak, he manifested deep interest. After I had ceased speaking, he arose and said: "I am a doubting Thomas. I do not believe in visions. But if I could believe that the testimony the sister has related tonight was indeed the voice of God to us, I should be the happiest man alive. My heart is deeply moved. I believe the speaker to be sincere, but cannot explain in regard to her being shown the wonderful things she has related to us."

Elder Bates was resting upon Saturday, the seventh day of the week, and he urged it upon our attention as the true Sabbath. I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine.

But the Lord gave me a view of the heavenly sanctuary. The temple of God was open in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood one at either end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. This my accompanying angel informed me represented all the heavenly host looking with reverential awe toward the law of God, which had been written by the finger of God.

Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a

soft halo of light encircling it. Said the angel, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein."

When the foundations of the earth were laid, then was also laid the foundation of the Sabbath. I was shown that if the true Sabbath had been kept, there

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

THE FOURTH COMMANDMENT

would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry.

The fourth commandment has been trampled upon, therefore we are called upon to repair the breach in the law and plead for the desecrated Sabbath. The man of sin, who exalted himself above God, and thought to change times and laws, brought about the change of the Sabbath from the seventh to the first day of the week. In doing this he made a breach in

the law of God. Just prior to the great day of God, a message is sent forth to warn the people to come back to their allegiance to the law of God, which antichrist has broken down. Attention must be called to the breach in the law, by precept and example.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

PROMISES FOR THE SABBATHKEEPER

I was shown that the precious promises of Isaiah 58:12-14 apply to those who labor for the restoration of the true Sabbath.

I was shown that the third angel proclaiming the commandments of God and the faith of Jesus,[1] represents the people who receive this message, and raise the voice of warning to the world to keep the commandments of God and His law as the apple of the eye; and that in response to this warning, many would embrace the Sabbath of the Lord.

[1] See Revelation 14:9-12.

MARRIAGE AND UNITED LABORS

AUGUST 30, 1846, I was united in marriage to Elder James White. Elder White had enjoyed a deep experience in the advent movement, and his labors in proclaiming the truth had been blessed of God. Our hearts were united in the great work, and together we traveled and labored for the salvation of souls.

IN CONFIRMATION OF FAITH

In November, 1846, I attended, with my husband, a meeting at Topsham, Maine, at which Elder Joseph Bates was present. He did not then fully believe that my visions were of God. That meeting was a season of much interest. The Spirit of God rested upon me; I was wrapped in a vision of God's glory, and for the first time had a view of other planets. After I came out of vision, I related what I had seen. Elder Bates then asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Then he said, "This is of the Lord." His countenance shone with the light of heaven, and he exhorted the church with power.

Regarding his attitude toward the visions, Elder Bates made the following statement:

"Although I could see nothing in them that militated against the word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body.

"I therefore sought opportunities in the presence of others, when her mind seemed freed from excitement (out of meeting), to question and cross-question her, and her friends which accompanied her, especially her elder sister, to get if possible at the truth. During

the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Maine; and those who were present during some of those exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception or mesmeric influence. And I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen His 'scattered, torn, and peeled people,' since the closing up of our work . . . in October, 1844."

FERVENT, EFFECTUAL PRAYER

During the meeting at Topsham, I was shown that I would be much afflicted, and that we would have a trial of our faith after our return to Gorham, where my parents were then living.

On our return, I was taken very sick, and suffered extremely. My parents, husband, and sisters united in prayer for me, but I suffered on for three weeks. I often fainted like one dead, but in answer to prayer revived again. My agony was so great that I pleaded with those around me not to pray for me; for I thought their prayers were protracting my sufferings. Our neighbors gave me up to die. For a time it pleased the Lord to try our faith.

Brother and Sister Nichols, of Dorchester, Massachusetts, had heard of my affliction, and their son Henry came to Gorham, bringing things for my comfort. During his visit, my friends again united in prayer for my recovery. After others had prayed, Brother Henry Nichols began to pray most fervently; and with the power of God resting upon him, he arose

from his knees, came across the room, and laid his hands upon my head, saying, "Sister Ellen, Jesus Christ maketh thee whole," and fell back, prostrated by the power of God. I believed that the work was of God, and the pain left me. My soul was filled with gratitude and peace. The language of my heart was: "There is no help for us but in God. We can be in peace only as we rest in Him and wait for His salvation."

LABORS IN MASSACHUSETTS

A few weeks after this, on our way to Boston, we took the steamer at Portland. A violent storm came up, and we were in great peril. But through the mercy of God we were all landed safe.

Of our labors in Massachusetts during February and the first week in March, my husband wrote from Gorham, Maine, March 14, 1847, shortly after our return home:

"While we have been from our friends here near seven weeks, God has been merciful to us. He has been our strength on the sea and land. Ellen has enjoyed the best state of health for six weeks past that she has for so long a time for six years. We are both enjoying good health. . . .

"Since we left Topsham, we have had some trying times. We have also had many glorious, heavenly, refreshing seasons. On the whole, it has been one of the best visits we ever had to Massachusetts. Our brethren at New Bedford and Fairhaven were mightily strengthened and confirmed in the truth and power of God. Brethren in other places were also much blessed."

THE HEAVENLY SANCTUARY

At a meeting held on Sabbath day, April 3, 1847, at the home of Brother Stockbridge Howland, we felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped in a vision of God's glory.

I saw an angel flying swiftly to me. He quickly carried me from the earth to the holy city. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the showbread. After viewing the glory of the holy, Jesus raised the second veil, and I passed into the holy of holies.

In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father.

In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than

THE LAUNDRY

the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecu-

MOUNT SINAI

tion with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God.

The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land.

And as God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!" Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath

holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God.

Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven.

The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment, and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the holy city. Jesus threw open the gates of the golden city, and led us in. Here we were made welcome, for we had kept "the commandments of God," and had a "right to the tree of life." Revelation 14:12; 22:14.

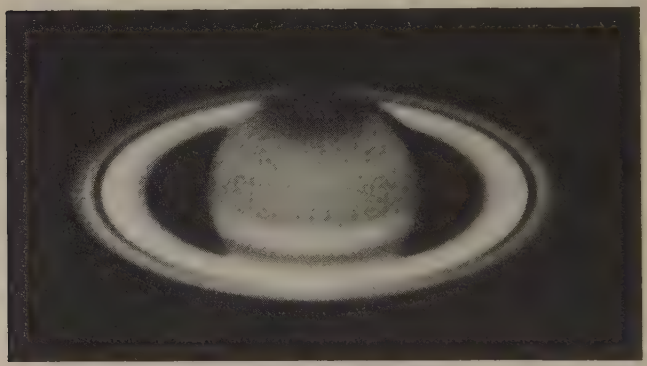
GOD'S LOVE FOR HIS PEOPLE

I HAVE seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep, and then with a loud voice say, "Amen." But if the saints fixed their eyes upon the prize before them, and glorified God by praising Him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and sing with a loud voice, "Alleluia!" and the heavenly arches would ring with their lovely songs.

There is perfect order and harmony in the holy city. All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave His life for me, and be changed into His glorious image. Oh, for language to express the glory of the bright world to come! I thirst for the living streams that make glad the city of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from

the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of



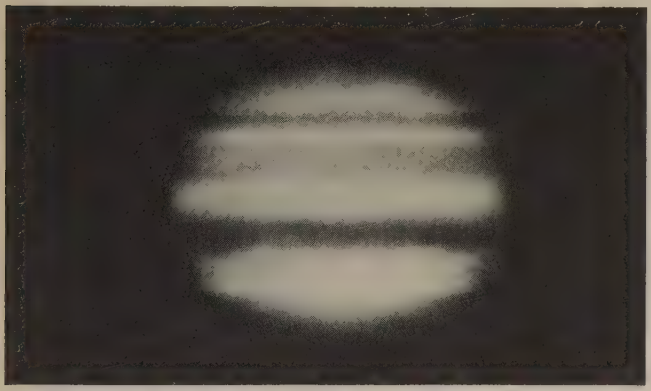
THE PLANET SATURN

them why they were so much more lovely than those on the earth. The reply was, "We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth."

Then I saw two trees. One looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, "None in this place have tasted of the forbidden tree; but if they should eat, they would fall."

Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated.

On his right arm he bore a glorious palm, and on each leaf was written "Victory." Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written "Purity," and around the wreath were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back



THE PLANET JUPITER

part of his head was a bow that confined the wreath, and upon the bow was written "Holiness." Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, "It is not; the city is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, "You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God."

THE SEALING

At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance.

Then Jesus will step out from between the Father and men, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other; also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to

cry day and night for deliverance. This was the time of Jacob's trouble.[1] Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The one hundred and forty-four thousand triumphed. Their faces were lighted up with the glory of God.

Then I was shown a company who were howling in agony. On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who once kept the Sabbath, and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet,—trodden the Sabbath underfoot,—and that was why they were weighed in the balance and found wanting.

Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate, when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost

[1] See Genesis 32.

a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision.

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, *"My blood, Father, My blood! My blood! My blood!"* Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel fly with a commission from Jesus, swiftly flying to the four angels who had a work to do in the earth, and waving something up and down in his hand, and crying with a loud voice, *"Hold! hold! hold! hold!* until the servants of God are sealed in their foreheads."

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.

THE TRIAL OF OUR FAITH

In this time of trial we need to be encouraged and comforted by one another. The temptations of Satan are greater now than ever before, for he knows that his time is short, and that very soon every case will be decided, either for life or for death. It is no time now to sink down beneath discouragement and trial; we must bear up under all our afflictions, and trust wholly in the Almighty God of Jacob. The Lord has shown me that His grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through His grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the trial of our faith, which is more precious than gold, and are stronger and better prepared to meet the next. But if we sink down and give way to the temptations of Satan, we shall grow weaker and get no reward for the trial, and shall not be so well prepared for the next. In this way we shall grow weaker and weaker, until we are led captive by Satan at his will.

We must have on the whole armor of God, and be ready at any moment for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with Him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and to break the power of the enemy. Oh, that all could see these things in their true light, and endure hardness as good soldiers of Jesus! Then would Israel move forward, strong in God, and in the power of His might.

God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bit-

ter draft, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draft, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified.

It is no small thing to be a Christian, and to be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness. Some engage in vain and unbecoming conversation, and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here, if we would share in His glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God and advance His precious, suffering cause, we shall dishonor God and the holy cause we profess to love. We have but a little space of time left in which to work for God. Nothing should be too dear to sacrifice for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.

Oh, let us live wholly for the Lord, and show by a well-ordered life and godly conversation that we have been with Jesus, and are His meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is in His holy temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When

WE MUST BE PARTAKERS OF CHRIST'S SUFFERINGS

Jesus leaves the sanctuary, then they who are holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the most holy place of the heavenly sanctuary.

TO THE LITTLE FLOCK

DEAR BRETHREN: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant, and but half awake; they do not realize the time we are now living in, and that . . . some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, "Destruction is coming like a mighty whirlwind." I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory, and came to this dark and lonely world, to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden,

while the burden of the sins of the whole world was upon Him. The angel asked, "What for?" Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God!

Then again were held up before me those who were not willing to dispose of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and while God's messengers are waiting, ready to carry them the saving truth, that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth, to do even so little as to hand the messengers God's own money that He has lent them to be stewards over.

The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered: "No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above." I saw that the quick work that God was doing on the earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock.

The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause. The angel said: "Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy

the field." I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them."

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city, and have right to the tree of life, and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.

I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and were driven from the garden, and then the flaming sword was placed around the tree of life, lest they should partake of its fruit and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, "Who of the family of Adam have passed the flaming sword, and have partaken of the tree of life?" I heard another angel answer: "Not one of Adam's family have passed that flaming sword and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth, it shall die an everlasting death, a death that will last forever, from which there will be no hope of a resurrection; and then the wrath of God will be appeased.

"The saints will rest in the holy city, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder, and become a mighty

plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the end of the one thousand years, when the wicked dead are raised, and gather up around the city. The feet of the

ADAM AND EVE DRIVEN FROM THE GARDEN

wicked will never desecrate the earth made new. Fire will come down from God out of heaven and devour them, burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth."

NEBULA IN ORION

SHAKING of the POWERS OF HEAVEN

DECEMBER 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven," in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said "earth," He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The holy city will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations.

PREPARATION FOR THE END

MAY 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be separated from His presence. I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body trembled and shook like a leaf. I thought that if it should come near me I would be struck out of existence; but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do. I saw then what faint views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord, and cause their petitions to be shut out of heaven.

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.

I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.

Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth,

and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still; and he which is

THE TIME OF TROUBLE

filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence.

STRUGGLES WITH POVERTY

At Gorham, Maine, August 26, 1847, our eldest son, Henry Nichols White, was born. In October Brother and Sister Howland, of Topsham, kindly offered us a part of their dwelling, which we gladly accepted, and commenced housekeeping with borrowed furniture. We were poor, and saw close times. We had resolved not to be dependent, but to support ourselves, and have something with which to help others. But we were not prospered. My husband worked very hard hauling stone on the railroad, but could not get what was due him for his labor. Brother and Sister Howland freely divided with us whenever they could; but they also were in close circumstances. They fully believed the first and second messages, and had generously imparted of their substance to forward the work, until they were dependent on their daily labor.

My husband stopped hauling stone, and with his ax went into the woods to chop cordwood. With a continual pain in his side, he worked from early morning till dark to earn about fifty cents a day. We endeavored to keep up good courage, and trust in the Lord. I did not murmur. In the morning I felt grateful to God that He had preserved us through another night, and at night I was thankful that He had kept us through another day.

One day when our provisions were gone, my husband went to his employer to get money or provisions. It was a stormy day, and he walked three miles and back in the rain. He brought home on his back a bag of provisions tied in different compartments, having in this manner passed through the village of Brunswick, where he had often lectured. As he entered the house, very weary, my heart sank within me. My

first feelings were that God had forsaken us. I said to my husband: "Have we come to this? Has the Lord left us?" I could not restrain my tears, and wept aloud for hours, until I fainted. Prayer was offered in my behalf. Soon I felt the cheering influence of the Spirit of God, and regretted that I had sunk under discouragement. We desire to follow Christ and to be like Him; but we sometimes faint beneath trials, and remain at a distance from Him. Sufferings and trials bring us near to Jesus. The furnace consumes the dross and brightens the gold.

At this time I was shown that the Lord had been trying us for our good, and to prepare us to labor for others; that He had been stirring up our nest, lest we should settle down at ease. Our work was to labor for souls; if we had been prospered, home would be so pleasant that we would be unwilling to leave it; trials had been permitted to come upon us to prepare us for the still greater conflicts that we would meet in our travels. We soon received letters from brethren in different States, inviting us to visit them; but we had no means to take us out of the State. Our reply was that the way was not open before us. I thought that it would be impossible for me to travel with my child. We did not wish to be dependent, and were careful to live within our means. We were resolved to suffer rather than get in debt.

Little Henry was soon taken very sick, and grew worse so fast that we were much alarmed. He lay in a stupid state; his breathing was quick and heavy. We gave remedies with no success. We then called in a person of experience in sickness, who said that his recovery was doubtful. We had prayed for him, but there was no change. We had made the child an excuse for not traveling and laboring for the good of

others, and we feared the Lord was about to remove him. Once more we went before the Lord, praying that He would have compassion upon us, and spare the life of the child, and solemnly pledging ourselves to go forth trusting in God, wherever He might send us.

Our petitions were fervent and agonizing. By faith we claimed the promises of God, and we believed that He listened to our cries. Light from heaven was breaking through the clouds and shining upon us. Our prayers were graciously answered. From that hour the child began to recover.

FIRST VISIT TO CONNECTICUT

While at Topsham we received a letter from Brother E. L. H. Chamberlain, of Middletown, Connecticut, urging us to attend a conference in that State in April, 1848. We decided to go if we could obtain means. My husband settled with his employer, and found that there was ten dollars due him. With five of this I purchased articles of clothing that we very much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester, Massachusetts.

Our trunk contained nearly everything we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts.

In Dorchester we called at the house of Brother Otis Nichols, and as we left, Sister Nichols handed my husband five dollars, which paid our fare to Middletown, Connecticut. We were strangers in Middletown, having never seen one of the brethren in Connecticut. Of our money there was but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw our trunk upon a high pile of boards in

a near-by lumberyard, and we walked on in search of someone of like faith. We soon found Brother Chamberlain, who took us to his home.

CONFERENCE AT ROCKY HILL

The conference at Rocky Hill was held in the large unfinished chamber of Brother Albert Belden's house. In a letter to Brother Stockbridge Howland, my husband wrote of the meeting as follows:

"April 20 Brother Belden sent his two-horse wagon to Middletown for us and the scattered brethren in that city. We arrived at this place about four in the afternoon, and in a few minutes in came Brethren Bates and Gurney. We had a meeting that evening of about fifteen. Friday morning the brethren came in until we numbered about fifty. These were not all fully in the truth. Our meeting that day was very interesting. Brother Bates presented the commandments in a clear light, and their importance was urged home by powerful testimonies. The word had effect to establish those already in the truth, and to awaken those who were not fully decided."

EARNING MEANS TO VISIT WESTERN NEW YORK

Two years before, I had been shown that at some future time we should visit western New York. And now, shortly after the close of the conference at Rocky Hill, we were invited to attend a general meeting at Volney, New York, in August. Brother Hiram Edson wrote to us that the brethren were generally poor, and that he could not promise that they would do much toward defraying our expenses, but that he would do what he could. We had no means with which to travel. My husband's health was poor, but the way opened for him to work in the hayfield, and he decided to accept the work.

It seemed then that we must live by faith. When we arose in the morning, we bowed beside our bed, and asked God to give us strength to labor through the day, and we could not be satisfied without the assurance that the Lord heard our prayers. My husband then went forth to swing the scythe in the strength that God gave him. At night when he came home we would again plead with God for strength with which to earn means to spread the truth. In a letter to Brother Howland, written July 2, 1848, he spoke of this experience thus:

"It is rainy today, so that I do not mow, or I should not write. I mow five days for unbelievers, and Sunday for believers, and rest on the seventh day, therefore I have but very little time to write. . . . God gives me strength to labor hard all day. . . . Brother Holt, Brother John Belden, and I have taken one hundred acres of grass to mow, at eighty-seven and one-half cents per acre, and board ourselves. Praise the Lord! I hope to get a few dollars here to use in the cause of God."

As a result of his work in the hayfield, my husband earned forty dollars. With a part of this we purchased some necessary clothing, and had sufficient means left to take us to western New York and return.

My health was poor, and it was impossible for me to travel and have the care of our child. So we left our little Henry, ten months old, at Middletown with Sister Clarissa Bonfoey. It was a severe trial for me to be separated from my child, but we dared not let our affection for him keep us from the path of duty. Jesus laid down His life to save us. How small is any sacrifice we can make compared with His!

CONFERENCE AT VOLNEY

Our first general meeting in western New York, beginning August 18, was held at Volney, in Brother

David Arnold's barn. About thirty-five were present,—all the friends that could be collected in that part of the State. But of this number there were hardly two agreed. Some were holding serious errors, and each strenuously urged his own views, declaring that they were according to the Scriptures.

These strange differences of opinion rolled a heavy weight upon me. I saw that many errors were being presented as truth. It seemed to me that God was dishonored. Great grief pressed upon my spirits, and I fainted under the burden. Some feared that I was dying. Brethren Bates, Chamberlain, Gurney, Edson, and my husband prayed for me. The Lord heard the prayers of His servants, and I revived.

The light of heaven then rested upon me, and I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. These discordant views, which they claimed were in harmony with the Scriptures, were only according to their opinion of Bible teaching; and I was bidden to tell them that they should yield their errors, and unite upon the truths of the third angel's message.

Our meeting closed triumphantly. Truth gained the victory. Our brethren renounced their errors and united upon the third angel's message, and God greatly blessed them and added many to their numbers.[1]

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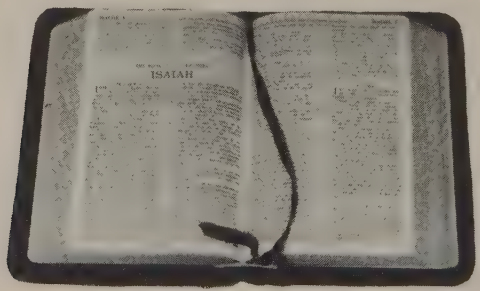
[1] Following the return from western New York in September, 1848, Elder and Mrs. White journeyed to Maine, where they held a meeting with the believers, October 20-22. This was the Topsham conference, where the brethren began praying that a way might be opened for publishing the truths connected with the advent message.

A month later, in November, 1848, they were with a small company of brethren and sisters assembled in conference at Dorchester, near Boston, Massachusetts. It was during this meeting that light was received regarding the duty of Elder James White to publish the truths of the third angel's message.

VISIT TO BROTHER SNOW

From Volney we journeyed toward Port Gibson, sixty miles distant, to meet another appointment August 27 and 28. "On our way," wrote my husband in a letter to Brother Hastings dated August 26, "we stopped at Brother Snow's in Hannibal. In that place are eight or ten precious souls. Brother Bates, Brother and Sister Edson, and Brother Simmons stopped all night with them. In the morning Ellen was taken off in vision, and while she was in vision, all the brethren came in. One of the number was not with us on the Sabbath [truth], but was humble and good. Ellen rose up in vision, took the large Bible, held it up before the Lord, talked from it, then carried it to this humble brother, and put it in his arms. He took it while tears were rolling down his bosom. Then Ellen came and sat down by me. She was in vision one and a half hours, in which time she did not breathe at all. It was an affecting time. All wept much for joy. We left Brother Bates with them, and came to this place with Brother Edson."



THE WORD OF GOD

AGAIN I was called to deny self for the good of souls. We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work. My health was very poor, and should I take my child, he would necessarily occupy a large share of my time. It was a severe trial, yet I dared not let him stand in the way of duty. I believed that the Lord had spared him to us when he was very sick, and that if I should let him hinder me from doing my duty, God would remove him from me. Alone before the Lord, with a sorrowful heart and many tears, I made the sacrifice, and gave up my only child to be cared for by another.

We left Henry in Brother Howland's family, in whom we had the utmost confidence. They were willing to bear burdens, in order that we might be left as free as possible to labor in the cause of God. We knew that they could take better care of Henry than we could should we take him with us on our journeys. We knew that it was for his good to have a steady home and firm discipline, that his sweet temper might not be injured.

It was hard to part with my child. His sad little face, as I left him, was before me day and night; yet in the strength of the Lord I put him out of my mind, and sought to do others good.

For five years Brother Howland's family had the whole charge of Henry. They cared for him without any recompense, providing all his clothing, except a present that I brought him once a year, as Hannah did Samuel.

HEALING OF GILBERT COLLINS

One morning in February, 1849, during family prayers at Brother Howland's, I was shown that it

was our duty to go to Dartmouth, Massachusetts. Soon after, my husband went to the post office, and brought a letter from Brother Philip Collins, urging us to come to Dartmouth, for their son was very sick. We went immediately, and found that the boy, who was thirteen years old, had been sick for nine weeks with the whooping cough, and was wasted almost to a skeleton. The parents thought him to be in consumption, and they were greatly distressed to think that their only son must be taken from them.

We united in prayer for the boy, and earnestly besought the Lord to spare his life. We believed that he would get well, though to all appearances there was no possibility of his recovery. My husband raised him in his arms, exclaiming as he walked the room, "You will not die, but live!" We believed that God would be glorified in his recovery.

We left Dartmouth, and were absent about eight days. When we returned, little Gilbert came out to meet us. He had gained four pounds in weight. We found the household rejoicing in God over this manifestation of divine favor.

HEALING OF SISTER TEMPLE

Having received a request to visit Sister Hastings, of New Ipswich, New Hampshire, who was greatly afflicted, we made the matter a subject of prayer, and obtained evidence that the Lord would go with us. On our way we stopped at Dorchester, with Brother Otis Nichols's family, and they told us of the affliction of Sister Temple of Boston. On her arm she had a sore, which caused her much anxiety. It had extended over the bend of the elbow. She had suffered great agony, and had in vain resorted to human means for relief. The last effort had driven the disease to her

lungs, and she felt that unless she obtained immediate help, the disease would end in consumption.

Sister Temple had left word for us to come and pray for her. We went with trembling, having sought in vain for the assurance that God would work in her behalf. We went into the sickroom, relying upon the naked promises of God. Sister Temple's arm was in such a condition that we could not touch it, and were obliged to pour the oil upon it. Then we united in prayer, and claimed the promises of God. The pain and soreness left the arm while we were praying, and we left Sister Temple rejoicing in the Lord. On our return, eight days later, we found her in good health, and hard at work at the washtub.

THE FAMILY OF LEONARD HASTINGS

We found Brother Leonard Hastings's family in deep affliction. Sister Hastings met us with tears, exclaiming, "The Lord has sent you to us in a time of great need." She had an infant about eight weeks old, which cried continually when awake. This, added to her wretched state of health, was fast wearing away her strength.

We prayed earnestly to God for the mother, following the directions given in James, and we had the assurance that our prayers were heard. Jesus was in the midst of us to break the power of Satan and release the captive. But we felt sure that the mother could not gain much strength until the cries of the child should cease. We anointed the child and prayed over it, believing that the Lord would give both mother and child peace and rest. It was done. The cries of the child ceased, and we left them both doing well. The gratitude of the mother could not be expressed.

Our interview with that dear family was very precious. Our hearts were knit together; especially

THE HEALING WATER

was the heart of Sister Hastings knit with mine as were those of David and Jonathan. Our union was not marred while she lived.

LIVING WATERS—A DREAM

My husband attended meetings in New Hampshire and Maine. During his absence I was much troubled, fearing he might take the cholera, which was then prevailing. But one night I dreamed that while many around us were dying with the cholera, my husband proposed that we should take a walk. In our walk I noticed that his eyes looked bloodshot, his countenance flushed, and his lips pale. I told him that I feared that he would be an easy subject for the cholera. Said he, "Walk on a little further, and I will show you a sure remedy for the cholera."

As we walked on, we came to a bridge over a stream of water, when he abruptly left me and plunged out of sight into the water. I was frightened; but he soon arose, holding in his hand a glass of sparkling water. He drank it, saying, "This water cures all manner of diseases." He plunged in again out of sight, brought up another glass of clear water, and as he held it up repeated the same words.

I felt sad that he did not offer me some of the water. Said he: "There is a secret spring in the bottom of this river which cures all manner of diseases, and all who obtain it must plunge at a venture. No one can obtain it for another. Each must plunge for it himself." As he drank the glass of water, I looked at his countenance. His complexion was fair and natural. He seemed to possess health and vigor. When I awoke, all my fears were dispelled, and I trusted my husband to the care of a merciful God, fully believing that He would return him to me in safety.

PRAYER AND FAITH

I HAVE frequently seen that the children of the Lord neglect prayer, especially secret prayer, altogether too much; that many do not exercise that faith which it is their privilege and duty to exercise, often waiting for that feeling which faith alone can bring. Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.

True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing, and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the word it is ours. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit, and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith.

The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds.

True faith rests on the promises contained in the word of God, and those only who obey that word can

claim its glorious promises. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "Whatsoever we ask, we receive of Him, because we keep His *commandments,* and do those things that are pleasing in His sight." 1 John 3:22.

We should be much in secret prayer. Christ is the vine, we are the branches. And if we would grow and flourish, we must continually draw sap and nourishment from the Living Vine; for separated from the Vine, we have no strength.

I asked the angel why there was no more faith and power in Israel. He said: "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them." I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen.

I saw that we had doubted the sure promises, and wounded the Saviour by our lack of faith. Said the angel, "Gird the armor about thee, and above all take the shield of faith; for that will guard the heart, the very life, from the fiery darts of the wicked." If the enemy can lead the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith, and gain his object; they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith.

BEGINNING TO PUBLISH

At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

After coming out of vision, I said to my husband: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

While we were in Connecticut in the summer of 1849, my husband was deeply impressed that the time had come for him to write and publish the present truth. He was greatly encouraged and blessed as he decided to do this. But again he would be in doubt and perplexity, as he was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow.

As he left the house, a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the Lord had blessed and strengthened my husband to labor in the field one year before; that he had made a right disposition of the means he there earned; and that he would have a hundredfold in this life, and, if faithful, a rich reward in the kingdom of God; but that the Lord would not now give him strength to labor in the field, for He had another work for him to do, and that if he ventured into the field, he would be cut down by sickness; but that he must write,

write, write, and walk out by faith. He immediately began to write, and when he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His word.

THE "PRESENT TRUTH"

One day in July, my husband brought home from Middletown a thousand copies of the first number of

PRAYING FOR THE PRINTED PAGE

his paper. Several times, while the matter was being set, he had walked to Middletown, eight miles, and back, but this day he had borrowed Brother Belden's horse and buggy with which to bring home the papers.

The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.

When we had folded the papers, and my husband had wrapped and addressed copies to all those who

he thought would read them, he put them into a carpetbag, and carried them on foot to the Middletown post office.

During July, August, and September, four numbers of the paper were printed at Middletown. Each number contained eight pages.[1] Always before the papers were mailed, they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers. Soon after the sending out of the first number, we received letters bringing means with which to continue publishing the paper, and also the good news of many souls embracing the truth.

With the beginning of this work of publishing, we did not cease our labors in preaching the truth, but traveled from place to place, proclaiming the doctrines which had brought so great light and joy to us, encouraging the believers, correcting errors, and setting things in order in the church. In order to carry forward the publishing enterprise, and at the same time continue our labors in different parts of the field, the paper was from time to time moved to different places.

VISIT TO MAINE

July 28, 1849, my second child, James Edson White, was born. When he was six weeks old we went to Maine. September 14 we attended a meeting at Paris. Brethren Bates, Chamberlain, and Ralph were present, also brethren and sisters from Topsham. The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and chil-

[1] The size of the pages was about six by nine and one-half inches.

dren to their parents and to one another. Brother J. N. Andrews with deep feeling exclaimed, "I would exchange a thousand errors for one truth." Such a scene of confession and pleading with God for forgiveness we have seldom witnessed. That meeting, the beginning of better days for the children of God in Paris, was to them a green spot in the desert. The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors.

ADVANCING BY FAITH

At a meeting held at Topsham, some of the brethren present expressed their desire to have us visit New York State again; but feeble health weighed down my spirits. I told them that I dared not venture, unless the Lord should strengthen me for the task. They prayed for me, and the clouds were scattered, yet I did not obtain that strength I so much desired. I resolved to walk out by faith, and go, clinging to the promise, "My grace is sufficient for you."

On the journey to New York, our faith was tried, but we obtained the victory. My strength increased, and I could rejoice in God. Many had embraced the truth since our first visit, but there was much to be done for them, and all our strength was needed in the work as it opened up before us.

LABORS IN OSWEGO

During the months of October and November, while we were traveling, the paper had been suspended; but my husband still felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and began housekeeping. There my husband wrote, published, and preached.

VISITING THE BRETHREN

WHILE in Oswego, New York, early in 1850, we were invited to visit Camden, a town about forty miles east. Previous to going, I was shown the little company of believers there, and among them I saw a woman who professed much piety, but who was a hypocrite, and was deceiving the people of God.

THE CAMDEN MEETING

Sabbath morning quite a number gathered for worship, but the deceitful woman was not present. I inquired of a sister if this was all their company. She said it was. The woman whom I had seen in the vision lived four miles from the place, and the sister did not think of her. But soon she entered, and I immediately recognized her as the woman whose real character the Lord had shown me.

In the course of the meeting, she talked quite lengthily, saying that she had perfect love, and enjoyed holiness of heart, that she did not have trials and temptations, but enjoyed perfect peace and submission to the will of God.

From the meeting I returned to the home of Brother Preston with feelings of great sadness. That night I dreamed that a secret closet filled with rubbish was opened to me, and I was told that it was my work to clear it out. By the light of a lamp I removed the rubbish, and told those with me that the room could be filled with more valuable things.

On Sunday morning we met with the brethren, and my husband arose to preach on the parable of the ten virgins. He had no freedom in speaking, and proposed that we have a season of prayer. We bowed before the Lord, and engaged in earnest prayer. The dark cloud was lifted, and I was taken off in vision,

and again shown the case of this woman. She was represented to me as being in perfect darkness. Jesus frowned upon her and her husband. That withering frown caused me to tremble. I saw that she had acted the hypocrite, professing holiness while her heart was full of corruption.

After I came out of vision, I related with trembling, yet with faithfulness, what I had seen. The woman calmly said: "I am glad the Lord knows my heart. He knows that I love Him. If my heart could only be opened that you might see it, you would see that it is pure and clean."

The minds of some were unsettled. They did not know whether to believe what the Lord had shown me, or to let appearance weigh against the testimony I had borne.

Not long after this, terrible fear seized the woman. A horror rested upon her, and she began to confess. She even went from house to house among her unbelieving neighbors, and confessed that the man she had been living with for years was not her husband, that she ran away from England, and left a kind husband and one child. Many other wicked acts she confessed. Her repentance seemed to be genuine, and in some cases she restored what she had taken wrongfully.

As a result of this experience, our brethren and sisters in Camden, and their neighbors, were fully established in the belief that God had revealed to me the things which I had spoken, and that the message was given them in mercy and love, to save them from deception and dangerous error.

IN VERMONT

In the spring of 1850 we decided to visit Vermont and Maine. I left my little Edson, then nine months

old, in the care of Sister Bonfoey, while we went on our way to do the will of God. We labored very hard, suffering many privations to accomplish but little. We found the brethren and sisters in a scattered and confused state. Almost everyone was affected by some error, and all seemed zealous for their own opinions. We often suffered intense anguish of mind in meeting with so few who were ready to listen to Bible truth, while they eagerly cherished error and fanaticism. We were obliged to make a tedious route of forty miles by stage to get to Sutton, the place of our appointment.

RISING ABOVE DESPONDENCY

The first night after reaching the place of meeting, despondency pressed upon me. I tried to overcome it, but it seemed impossible to control my thoughts. My little ones burdened my mind. We had left one in the State of Maine two years and eight months old, and another babe in New York nine months old. We had just performed a tedious journey in great suffering, and I thought of those who were enjoying the society of their children in their own quiet homes. I reviewed our past life, calling to mind expressions which had been made by a sister only a few days before, who thought it must be very pleasant to be riding through the country without anything to trouble me. It was just such a life as she could delight in. At that very time my heart was yearning for my children, especially my babe in New York, and I had just come from my sleeping room, where I had been battling with my feelings, and with many tears had besought the Lord for strength to subdue all murmuring, and that I might cheerfully deny myself for Jesus' sake. In this state of mind I fell asleep, and dreamed that a

tall angel stood by my side and asked me why I was sad. I related to him the thoughts that had troubled me, and said, "I can do so little good, why may we not be with our children, and enjoy their society?"

THE ENJOYMENT OF FAMILY LIFE

Said he: "You have given to the Lord two beautiful flowers, the fragrance of which is as sweet incense before Him, and is more precious in His sight than gold or silver, for it is a heart gift. It draws upon every fiber of the heart as no other sacrifice can. You should not look upon present appearances, but keep

the eye single to your duty, single to God's glory, and follow in His opening providence, and the path shall brighten before you. Every self-denial, every sacrifice, is faithfully recorded, and will bring its reward."

LABORS IN CANADA

The blessing of the Lord attended our conference at Sutton, and after the meeting closed we went on our way to Canada East. My throat troubled me much, and I could not speak aloud, or even whisper, without suffering. We rode praying as we went, for strength to endure the journey.

Thus we continued until we arrived at Melbourne. We expected to meet opposition there. Many who professed to believe in the near coming of our Saviour fought against the law of God. We felt the need of strength from God. We prayed that the Lord would manifest Himself unto us. My earnest prayer was that the disease might leave my throat, and that my voice might be restored. I had the evidence that the hand of the Lord there touched me. The difficulty was instantly removed, and my voice was clear. The candle of the Lord shone about us during that meeting, and we enjoyed great freedom. The children of God were greatly strengthened and encouraged.

MEETING AT JOHNSON

Soon we returned to Vermont, and held a remarkable meeting at Johnson. On our way we stopped several days at the home of Brother E. P. Butler. We found that he and others of our brethren in northern Vermont had been sorely perplexed and tried by the false teachings and wild fanaticism of a group of people who were claiming entire sanctification, and, under the garb of great holiness, were

EZRA P. BUTLER

following a course of life that was a disgrace to the Christian name.

The two men who were leaders in the fanaticism were in life and character much like those we met four years before in Claremont, New Hampshire. They taught the doctrine of extreme sanctification, claiming that they could not sin, and were ready for translation. They practiced mesmerism, and claimed to receive divine enlightenment while in a sort of trance.

They did not engage in regular work, but in company with two women, not their wives, they traveled about from place to place, forcing themselves upon the hospitality of the people. Through their subtle, mesmeric influence, they had secured a large degree of sympathy from some of the grown-up children of our brethren.

Brother Butler was a man of stern integrity. He was thoroughly aroused to the evil influence of the fanatical theories, and was active in his opposition to their false teachings and arrogant pretensions. Moreover, he made it plain to us that he had no faith in visions of any sort.

Rather reluctantly Brother Butler consented to attend the meeting at the home of Brother Lovejoy at Johnson. The two men who were the leaders in the fanaticism, and who had greatly deceived and oppressed God's children, came into the meeting, accompanied by the two women dressed in white linen, with their long black hair hanging loose about their shoulders. The white linen dresses were to represent the righteousness of the saints.

I had a message of reproof for them, and while I was speaking, the foremost of the two men kept his eyes fastened upon me, as mesmerists had done before. But I had no fear of his mesmeric influence. Strength was given me from heaven to rise above their satanic

power. The children of God who had been held in bondage began to breathe free and rejoice in the Lord.

As our meeting progressed, these fanatics sought to rise and speak, but they could not find opportunity. It was made plain to them that their presence was not wanted, but they chose to remain. Then Brother Samuel Rhodes seized the back of the chair in which one of the women was sitting, and drew her out of the room and across the porch onto the lawn. Returning to the meeting-room, he drew out the other woman in the same manner. The two men left the meeting-room, but sought to return.

As prayer was being offered at the close of the meeting, the second of the two men came to the door and began to speak. The door was closed against him. He opened the door and again began to speak. Then the power of God fell upon my husband. The color left his face as he arose from his knees. He lifted his hands before the man, exclaiming: "The Lord does not want your testimony here. The Lord does not want you here to distract and crush His people."

The power of God filled the room. The man looked terrified, and stumbled backward through the hall into another room. He staggered across this room and fell against the wall, then recovered his balance and found the door out of the house. The presence of the Lord, which was so painful to the fanatical sinners, impressed with awful solemnity the company assembled. But after the children of darkness had gone, a sweet peace from the Lord rested upon our company. After this meeting the false and wily professors of perfect holiness were never able to re-establish their power over our brethren.

The experiences of this meeting won us the confidence and fellowship of Brother Butler

PUBLISHING AGAIN

FROM Oswego we went to Centerport, in company with Brother and Sister Edson, and made our home at Brother Harris's, where we published a monthly magazine called the *Advent Review*.

THE "REVIEW AND HERALD"

In November, 1850, the paper was issued at Paris, Maine. Here it was enlarged, and its name changed to that which it now bears, the *Advent Review and Sabbath Herald*. We boarded in Brother A.'s family. We were willing to live cheaply, that the paper might be sustained. The friends of the cause were few in numbers and poor in worldly wealth, and we were still compelled to struggle with poverty and great discouragement. We had much care, and often sat up as late as midnight, and sometimes until two or three in the morning, to read proof sheets.

Excessive labor, care, and anxiety, a lack of proper and nourishing food, and exposure to cold in our long winter journeys, were too much for my husband, and he sank under the burden. He became so weak that he could scarcely walk to the printing office. Our faith was tried to the utmost. We had willingly endured privation, toil, and suffering, yet our motives were misinterpreted, and we were regarded with distrust and jealousy. Few of those for whose good we had suffered, seemed to appreciate our efforts.

We were too much troubled to sleep or rest. The hours in which we should have been refreshed with sleep, were often spent in answering long communications occasioned by envy. Many hours, while others were sleeping, we spent in agonizing tears, and mourning before the Lord. At length my husband said:

"Wife, it is of no use to try to struggle on any longer. These things are crushing me, and will soon carry me to the grave. I cannot go any farther. I have written a note for the paper, stating that I shall publish no more." As he stepped out of the door to carry the note to the printing office, I fainted. He came back and prayed for me. His prayer was answered, and I was relieved.

The next morning, while at family prayer, I was taken off in vision and was instructed concerning these matters. I saw that my husband must not give up the paper, for Satan was trying to drive him to take just such a step, and was working through agents to do this. I was shown that we must continue to publish, and the Lord would sustain us.

We soon received urgent invitations to hold conferences in different States, and decided to attend general gatherings at Boston, Massachusetts; Rocky Hill, Connecticut; Camden and West Milton, New York. These were all meetings of labor, but very profitable to our scattered brethren.

REMOVAL TO SARATOGA SPRINGS

We tarried at Ballston Spa a number of weeks, until we became settled in regard to publishing at Saratoga Springs. Then we rented a house and sent for Brother and Sister Stephen Belden and Sister Bonfoey, who was then in Maine taking care of little Edson, and with borrowed household stuff began housekeeping. Here my husband published the second volume of the *Advent Review and Sabbath Herald.*

Sister Annie Smith, who now sleeps in Jesus, came to live with us and assist in the work. Her help was needed. My husband expressed his feelings at this time in a letter to Brother Howland, dated February

HIRAM EDSON

STEPHEN T. BELDEN

J. W. BACHELLOR

OSWALD STOWELL

WORKERS CONNECTED WITH THE ROCHESTER PRINTING OFFICE

20, 1852, as follows: "We are unusually well, all but myself. I cannot long endure the labors of traveling and the care of publishing. Wednesday night we worked until two o'clock in the morning, folding and wrapping No. 12 of the *Review and Herald;* then I retired and coughed till daylight. Pray for me. The cause is prospering gloriously. Perhaps the Lord will not have need of me longer, and will let me rest in the grave. I hope to be free from the paper. I have stood by it in extreme adversity; and now when its friends are many, I feel free to leave it, if someone can be found who will take it. I hope my way will be made clear. May the Lord direct."

IN ROCHESTER, NEW YORK

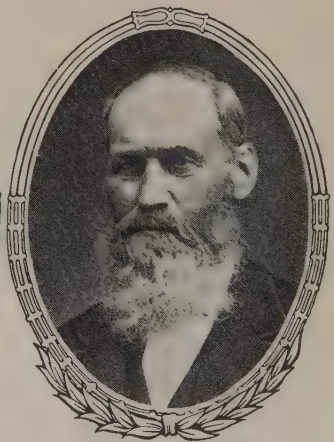
In April, 1852, we moved to Rochester, New York, under most discouraging circumstances. At every step we were obliged to advance by faith. We were still crippled by poverty, and compelled to exercise the most rigid economy and self-denial. I will give a brief extract from a letter to Brother Howland's family, dated April 16, 1852:

"We are just getting settled in Rochester. We have rented an old house for one hundred and seventy-five dollars a year. We have the press in the house. Were it not for this, we should have to pay fifty dollars a year for office room. You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents. The frames are strong, and I have been seating them with drilling. Butter is so high that we do not purchase

URIAH SMITH

J. N. LOUGHBOROUGH

HENRY NICHOLS



R. F. COTTRELL

WORKERS CONNECTED WITH THE ROCHESTER PRINTING OFFICE

it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for potatoes. Our first meals were taken on a fireboard placed upon two empty flour barrels. We are willing to endure privations if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. There is a large field for labor, and but few laborers. Last Sabbath our meeting was excellent. The Lord refreshed us with His presence."

PRESSING ON

We toiled on in Rochester through much perplexity and discouragement. The cholera visited the city, and while it raged, all night long the carriages bearing the dead were heard rumbling through the streets to Mount Hope Cemetery. This disease did not cut down merely the low, but took victims from every class of society. The most skillful physicians were laid low, and borne to Mount Hope. As we passed through the streets in Rochester, at almost every corner we would meet wagons with plain pine coffins in which to put the dead.

Our little Edson was attacked, and we carried him to the great Physician. I took him in my arms, and in the name of Jesus rebuked the disease. He felt relief at once, and as a sister commenced praying for the Lord to heal him, the little fellow of three years looked up in astonishment, and said, "They need not pray any more, for the Lord has healed me." He was very weak, but the disease made no further progress. Yet he gained no strength. Our faith was still to be tried. For three days he ate nothing.

WRITING AND TRAVELING

We had appointments out for two months, reaching from Rochester, New York, to Bangor, Maine; and

this journey we were to perform with our covered carriage and our good horse Charlie, given to us by brethren in Vermont. We hardly dared to leave the child in so critical a state, but decided to go unless there was a change for the worse. In two days we must commence our journey in order to reach our first appointment. We presented the case before the Lord, taking it as an evidence that if the child had appetite to eat we would venture. The first day there was no change for the better. He could not take the least food. The next day about noon he called for broth, and it nourished him.

We began our journey that afternoon. About four o'clock I took my sick child upon a pillow, and we rode twenty miles. He seemed very nervous that night. He could not sleep, and I held him in my arms nearly the whole night.

The next morning we consulted together as to whether to return to Rochester or go on. The family who had entertained us said that if we went on, we would bury the child on the road; and to all appearance it would be so. But I dared not go back to Rochester. We believed the affliction of the child was the work of Satan, to hinder us from traveling; and we dared not yield to him. I said to my husband: "If we go back, I shall expect the child to die. He can but die if we go forward. Let us proceed on our journey, trusting in the Lord."

We had before us a journey of about one hundred miles, to perform in two days, yet we believed that the Lord would work for us in this time of extremity. I was much exhausted, and feared I should fall asleep and let the child fall from my arms; so I laid him upon my lap, and tied him to my waist, and we both slept that day over much of the distance. The child

revived and continued to gain strength the whole journey, and we brought him home quite rugged.

The Lord greatly blessed us on our journey to Vermont. My husband had much care and labor. At the different conferences he did most of the preaching, sold books, and labored to extend the circulation of the paper. When one conference was over, we would hasten to the next. At noon we would feed the horse by the roadside, and eat our lunch. Then my husband, laying his writing paper on the cover of our dinner box or on the top of his hat, would write articles for the *Review* and *Instructor*.

In the summer of 1853 we made our first visit to Michigan. Soon after our return to Rochester, New York, my husband engaged in writing the book "Signs of the Times." He was still feeble, and could sleep but little, but the Lord was his support. When his mind was in a confused, suffering state, we would bow before God, and in our distress cry unto Him. He heard our earnest prayers, and often blessed my husband so that with refreshed spirits he went on with the work. Many times in the day did we thus go before the Lord in earnest prayer. That book was not written in his own strength.

VISIT TO MICHIGAN AND WISCONSIN

In the spring of 1854 we visited Michigan again; and though we were obliged to ride over log ways and through mud sloughs, my strength failed not. We felt that the Lord would have us visit Wisconsin, and arranged to board the cars at Jackson late at night.

As we were preparing to take the train, we felt very solemn, and proposed a season of prayer; and as we there committed ourselves to God, we could not refrain from weeping. We went to the depot with

feelings of deep solemnity. On boarding the train, we went into a forward car, which had seats with high backs, hoping that we might sleep some that night. The car was full, and we passed back into the next, and there found seats. I did not, as usual when traveling in the night, lay off my bonnet, but held my carpetbag in my hand, as if waiting for something. We both spoke of our singular feelings.

The train had run about three miles from Jackson when its motion became very violent, jerking backward and forward, and finally stopping. I opened the window and saw one car raised nearly upon end. I heard agonizing groans, and there was great confusion. The engine had been thrown from the track, but the car we were in was on the track, and was separated about one hundred feet from those before it. The coupling had not been broken, but our car had been unfastened from the one before it, as if an angel had separated them. The baggage car was not much injured, and our large trunk of books was uninjured. The second-class car was crushed, and the pieces, with the passengers, were thrown on both sides of the track. The car in which we had tried to get a seat was much broken, and one end was raised upon the heap of ruins. Four were killed or mortally wounded, and many were much injured. We could but feel that God had sent an angel to preserve our lives.

We returned to the home of Brother Cyrenius Smith, near Jackson, and the next day took the train for Wisconsin. Our visit to that State was blessed of God. Souls were converted as the result of our efforts. The Lord strengthened me to endure the tedious journey.

RETURN TO ROCHESTER

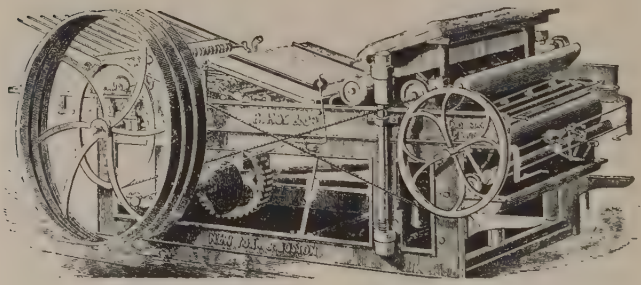
We returned from Wisconsin much worn, desiring rest, but were distressed to find Sister Anna afflicted. Disease had fastened upon her, and she was brought very low. Trials thickened around us. We had much care. The office hands boarded with us, and our family numbered from fifteen to twenty. The large conferences and the Sabbath meetings were held at our house. We had no quiet Sabbaths; for some of the sisters usually tarried all day with their children. Our brethren and sisters generally did not consider the inconvenience and additional care and expense brought upon us. As one after another of the office hands would come home sick, needing extra attention, I was fearful that we should sink beneath the anxiety and care. I often thought that we could endure no more; yet trials increased, and with surprise I found that we were not overwhelmed. We learned the lesson that much more suffering and trial could be borne than we had once thought possible. The watchful eye of the Lord was upon us, to see that we were not destroyed.

August 29, 1854, another responsibility was added to our family in the birth of Willie. He took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the *Messenger of Truth*[1] was received. Those who slandered us through that paper had been reproved for their faults and errors. They would not bear

[1] The publishers of this periodical, having become offended by the straight testimony borne by Mrs. White, and disagreeing with the leading writers in the *Review and Herald* on points of doctrine and church policy, began a cruel warfare against their former brethren, in which they boastfully predicted that their work would supersede that of the publishers of the *Review*. After about two years, they disagreed among themselves, and the periodical died for lack of support.

reproof, and in a secret manner at first, afterward more openly, used their influence against us.

The Lord had shown me the character and final come-out of that party; that His frown was upon those connected with that paper, and His hand was against them, and although they might appear to prosper for a time, and some honest ones be deceived, yet truth would eventually triumph, and every honest soul would break away from the deception which had held them, and come out clear from the influence of these wicked men; as God's hand was against them, they must go down.



THE ADAMS PRESS

This was the first power press operated by Seventh-day Adventists. It was purchased in the year 1867, and installed in the Review and Herald office at Battle Creek.

REMOVAL TO MICHIGAN

In 1855 the brethren in Michigan opened the way for the publishing work to be removed to Battle Creek. At that time my husband was owing between two and three thousand dollars; and all he had, besides a small lot of books, was accounts for books, and some of these were doubtful. The cause had apparently come to a standstill. Orders for publications were very few and small. My husband's health was very poor. He was troubled with cough and soreness of lungs, and his nervous system was prostrated. We feared that he would die while still in debt.

COMFORTING ASSURANCES

Those were days of sadness. I looked upon my three little boys, soon, as I feared, to be left fatherless, and thoughts like these forced themselves upon me: My husband will die of overwork in the cause of present truth; and who realizes what he has suffered? Who knows the burdens he has for years borne, the extreme care which has crushed his spirits and ruined his health, bringing him to an untimely grave, leaving his family destitute and dependent? I often asked myself the question: Does God have no care for these things? Does He pass them by unnoticed? I was comforted to know that there is One who judgeth righteously, and that every sacrifice, every self-denial, and every pang of anguish endured for His sake, is faithfully chronicled in heaven, and will bring its reward. The day of the Lord will declare and bring to light things that are not yet made manifest.

I was shown that God designed to raise my husband up gradually; that we must exercise strong faith, for

J. P. KELLOGG

J. B. FRISBIE

RICHARD GODSMARK

DAN PALMER

MICHIGAN MEN WHO AIDED IN THE ESTABLISHMENT OF THE PUBLISHING WORK AT BATTLE CREEK

in every effort we should be fiercely buffeted by Satan; that we must look away from outward appearances, and believe. Three times a day we went alone before God, and engaged in earnest prayer for the recovery of his health. The Lord graciously heard our earnest cries, and my husband began to recover. I cannot better state my feelings at this time than they are expressed in the following extracts from a letter I wrote to Sister Howland:

"I feel thankful that I can now have my children with me, under my own watchcare.[1] For weeks I have felt a hungering and thirsting for salvation, and we have enjoyed almost uninterrupted communion with God. Why do we stay away from the fountain, when we can come and drink? Why do we die for bread, when there is a storehouse full? It is rich and free. O my soul, feast upon it, and daily drink in heavenly joys! I will not hold my peace. The praise of God is in my heart and upon my lips. We can rejoice in the fullness of our Saviour's love. We can feast upon His excellent glory. My soul testifies to this. My gloom has been dispersed by this precious light, and I can never forget it. Lord, help me to keep it in lively remembrance. Awake, all the energies of my soul! Awake, and adore thy Redeemer for His wondrous love!

"Our enemies may triumph. They may speak bitter words, and their tongue frame slander, deceit, and falsehood; yet will we not be moved. We know in whom we have believed. We have not run in vain, neither labored in vain. A reckoning day is coming, when all will be judged according to the

[1] When returning from an Eastern tour to their Rochester home, in the fall of 1853, Elder and Mrs. White brought with them their eldest child, Henry, who for five years had been tenderly cared for by Brother and Sister Howland.

REVIEW AND HERALD BUILDINGS, SHOWING THE GROWTH FROM 1855 TO 1887

deeds done in the body. It is true the world is dark. Opposition may wax strong. The trifler and the scorner may grow bold in their iniquity. Yet for all this we will not be moved, but lean upon the arm of the Mighty One for strength."

CAPTIVITY TURNED

From the time we moved to Battle Creek, the Lord began to turn our captivity. We found sympathizing friends in Michigan, who were ready to share our burdens and supply our wants. Old, tried friends in central New York and New England, especially in Vermont, sympathized with us in our afflictions, and were ready to assist us in time of distress. At the conference at Battle Creek in November, 1856, God wrought for us. New life was given to the cause, and success attended the labors of our preachers.

The publications were called for, and proved to be just what the cause demanded. The *Messenger of Truth* soon went down, and the discordant spirits who had spoken through it were scattered. My husband was enabled to pay all his debts. His cough ceased, the pain and soreness left his lungs and throat, and he was gradually restored to health, so that he could preach three times on the Sabbath and on first-day with ease. This wonderful work in his restoration was of God, and He should have all the glory.

THE TWO WAYS

At the conference at Battle Creek, Michigan, May 27, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God were made to pass before me. Said the angel: "He is terrible in His majesty, yet ye realize it not; terrible in His anger, yet ye offend Him daily. Strive to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." These roads are distinct, separate, in opposite directions. One leads to eternal life, the other to eternal death. I saw the distinction between these roads, also the distinction between the companies traveling them. The roads are opposite; one is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation.

Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps.

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in hilarity and glee, and think not of

AS JESUS OVERCAME, SO ALSO CAN WE OVERCOME

their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction; yet they madly rush on faster and faster. Oh, how dreadful this looked to me!

I saw many traveling in this broad road who had the words written upon them: "Dead to the world. The end of all things is at hand. Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the

gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way. Those around them would say: "There is no distinction between us. We are alike; we dress, and talk, and act alike."

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians, that they might worship Him without hindrance or restraint. He wrought for them in the way by miracles, He proved and tried them by bringing them into strait places. After the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried or proved by Him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." They lusted for the leeks and onions there.

I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel, "Ye have done worse than they." I saw that God has given His servants the truth so clear, so plain, that it cannot be resisted. Wherever they go, they have certain victory. Their enemies cannot get round the convincing truth. Light has been shed

so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, or even realized. If any trial arises, some begin to look back, and think they have a hard time. Some of the professed servants of God do not know what purifying trials are. They sometimes make trials for themselves, imagine trials, and are so easily discouraged, so easily hurt, self-dignity is so quick to feel, that they injure themselves, injure others, and injure the cause. Satan magnifies their trials, and puts thoughts into their minds that, if given way to, will destroy their influence and usefulness.

Some have felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they be left subject to disease and death, then they would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way which they are traveling is a rugged, self-denying, self-crucifying way, and they must not expect everything to move on as smoothly as though they were traveling in the broad road.

I saw that some of the servants of God, even ministers, are so easily discouraged, self is so quickly hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. They would then find their lot tenfold harder than it was before, while they were employed in the work of God, suffering trials and privations, yet withal having the Lord's approbation.

Some that are laboring in the cause of God know not when they do have an easy time. They have had

so few privations, and know so little of want or wearing labor or burden of soul, that when they have an easy time, when they are favored of God and almost entirely free from anguish of spirit, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as His self-sacrificing servants, but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden of souls, and weep between the porch and the altar, crying, "Spare Thy people, Lord."

Some of the servants of God have given up their lives to spend and be spent for the cause of God, until their constitutions are broken down, and they are almost worn out with mental labor, incessant care, toil, and privations. Others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they have never experienced hardships. They never have been baptized into the suffering part, and never will be as long as they manifest so much weakness and so little fortitude, and love their ease so well.

From what God has shown me, there needs to be a scourging among the ministers, that the slothful, dilatory, and self-caring ones may be scourged out, and there remain a pure, faithful, and self-sacrificing company who will not study their ease, but will minister faithfully in word and doctrine, willing to suffer and endure all things for Christ's sake, and to save those for whom He died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this.

THE TWO CROWNS

In a vision given me at Battle Creek, Michigan, October 25, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth. Some were surrounded by angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown, studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words: "All who win me are happy, and shall have everlasting life."

Below this crown was another scepter, and upon this also was placed a crown, in the center of which were jewels, gold, and silver, reflecting some light. The inscription upon the crown was: "Earthly treasure. Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of reason. They would thrust one another, crowding back those who were weaker than they, and trampling upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone, and flesh of their flesh, they regarded not; but, as appealing looks were turned to them, they held their treasures more firmly, as though fearful that in an unguarded moment they should lose a little, or be induced to divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures.

Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus, but with a multitude of deformed, sickly, and aged, they sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many had but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Everyone who reached the crown possessed a share in it, and was loudly applauded by an interested company standing around it.

A large company of evil angels were very busy. Satan was in the midst of them, and all looked with the most exulting satisfaction upon the company struggling for the crown. He seemed to throw a peculiar charm upon those who eagerly sought it.

Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and would often seem charmed with its beauty, yet they had no true sense of its value and glory. While with one hand they were reaching forth languidly for the heavenly, with the other they reached eagerly for the earthly, determined to possess that; and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet were anxiously groping about to secure the earthly crown.

Some became disgusted with the company who sought it so eagerly; they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy.

I then saw a company pressing through the crowd with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly

EARTHLY TREASURES

crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them. These did them no injury while their eyes were fixed upon the heavenly crown, but those who turned their attention to the black balls were stained with them. The following scripture was presented before me:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore

thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:19-24.

Then that which I had seen was explained to me as follows: The multitude who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some, I saw, who profess to be the followers of Jesus, are so ambitious to obtain earthly treasures that they lose their love for heaven, act like the world, and are accounted of God as of the world. They profess to be seeking an immortal crown, a treasure in the heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus. They may think that they are right, and, although they cling to their possessions with a miser's grasp, they cannot be made to see it, or to feel that they love money more than the cause of truth or the heavenly treasure.

"If therefore the light that is in thee be darkness, how great is that darkness!" There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches."

When the young man came to Jesus and said to Him, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or

retain them and lose it. His riches were of greater value to him than the heavenly treasure. The condition that he must part with his treasures and give to the poor in order to become a follower of Christ and have eternal life, chilled his desire, and he went away sorrowful.

Those who were shown me as clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. All their thoughts and energies are directed to the acquirement of earthly riches. They trample upon the rights of others, and oppress the poor, and the hireling in his wages. If they can take advantage of those who are poorer and less shrewd than they, and thus manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary.

The men whose heads were white with age, and whose faces were furrowed with care, yet who were eagerly grasping the treasures within the crown, were the aged, who had but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them.

Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for others' good, or for their own. It was enough for them to know that they had it. When their duty to relieve the wants of the poor, and to sustain God's cause, is presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them anything. The conditions are too hard. But Abraham would not withhold his only son. In obedi-

ence to God he could sacrifice this child of promise more easily than many would sacrifice some of their earthly possessions.

It was painful to see those who should have been ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it.

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their powers are not put to the best account. Their minds, which might be illuminated with Heaven's light, are perplexed and troubled. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and thought they were well off without understanding them. Their light went out, and they were groping in darkness.

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world. Although they are disappointed on every side, they will not place their affections on heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment and unhappy life and

death of those who were wholly bent upon obtaining earthly riches, others follow the same course. They rush madly on, disregarding the miserable end of those whose example they are following.

Those who reached the crown, and possessed a share in it, and were applauded, are those who obtain that which is the whole aim of their life,—riches. They receive that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, that while they are living in rebellion against God, they are Satan's powerful agents.

The ones who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of all who strive for earthly riches. They see that such are never satisfied, but are unhappy; and they become alarmed, and separate themselves from that unhappy class, and seek the true and durable riches.

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels lead them on, and they are inspired with zeal to press forward for the heavenly treasure.

The black balls which were thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. We should take the greatest care to live a blameless life, and abstain from all appearance of evil, and then it is our duty to move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will become more and more like Christ, and thus they will be transformed and fitted for translation.

BIRTHPLACE OF MODERN SPIRITUALISM, THE HOME OF THE FOX FAMILY, HYDESVILLE, NEW YORK

MODERN SPIRITUALISM

AUGUST 24, 1850, I saw that the "mysterious rapping" was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan. It was his work that he accomplished in different ways; yet many in the churches and the world were so enveloped in gross darkness that they thought and held forth that it was the power of God. Said the angel, "Should not a people seek unto their God? for the living to the dead?" Should the living go to the dead for knowledge? The dead know not anything. For the living God do ye go to the dead? They have departed from the living God to converse with the dead who know not anything. See Isaiah 8:19, 20.

I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread

more and more, that Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by

MOSES AND AARON BEFORE PHARAOH

our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power.[1] I was

[1] When this view was given, Spiritualism had but just arisen and was small; there were but few mediums. Since that time it has spread all over the world, and counts its adherents by many millions. As a general thing, Spiritualists have denied the Bible and derided Christianity. Individuals have, at different times, deplored this, and protested against it, but they were so few that no attention was paid to them. In later years Spiritualists have changed their method, and many call themselves "Christian Spiritualists," declaring that it will not answer to ignore religion, and affirming that they have the true Christian faith. Bearing in mind, also, that many prominent clergymen are in sympathy with Spiritualism, we now see the way open for the complete fulfillment of this prediction, given in 1850.

pointed back to the time of Moses, and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be permitted to imitate the work of God.

That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God's people and overthrow them. Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth. Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power; for God's watchful eye is ever over Israel for good, and He will protect and save His people, if they put their trust in Him. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him.

Said the angel, "Remember, thou art on the enchanted ground." I saw that we must watch and have on the whole armor, and take the shield of faith, and then we shall be able to stand, and the fiery darts of the wicked cannot harm us.

SNARES OF SATAN

I SAW that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. "But," he said, "the sect of Sabbathkeepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it.

"We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back.

"Crowd every attraction around them, and they will be surely ours. And not only are we sure of

them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."

I saw that Satan carries out his plans well. As the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. He leads some in one way, and some in another, always taking advantage of evil traits in the brethren and sisters, exciting and stirring up their natural besetments. If they are disposed to be selfish and covetous, Satan takes his stand by their side, and with all his power seeks to lead them to indulge their besetting sins. The grace of God and the light of truth may melt away their covetous, selfish feeling for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think that too much is required of them. They become weary of well-doing, and forget the great sacrifice which Jesus made to redeem them from the power of Satan and from hopeless misery.

Satan took advantage of the covetous, selfish disposition of Judas, and led him to murmur when Mary poured the costly ointment upon Jesus. Judas looked upon this as a great waste, and declared that the ointment might have been sold, and given to the poor. He cared not for the poor, but considered the liberal offering to Jesus extravagant. Judas prized his Lord just enough to sell Him for a few pieces of silver. And I saw that there were some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not.

God cannot approve of the least degree of covetousness or selfishness, and He abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could

THE ANOINTING OF JESUS

be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares.

Satan and his angels mark all the mean and covetous acts of these persons, and present them to Jesus and His holy angels, saying reproachfully: "These are Christ's followers! They are preparing to be translated!" Satan compares their course with passages of Scripture in which it is plainly rebuked, and then taunts the heavenly angels, saying: "These are following Christ and His word! These are the fruits of Christ's sacrifice and redemption!" Angels turn in disgust from the scene.

God requires a constant doing on the part of His people; and when they become weary of well-doing, He becomes weary of them. I saw that He is greatly displeased with the least manifestation of selfishness on the part of His professed people, for whom Jesus spared not His own precious life. Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people. Those who want heaven must, with all the energy which they possess, be encouraging the principles of heaven. Instead of withering up with selfishness, their souls should be expanding with benevolence. Every opportunity should be improved in doing good to one another, and thus cherishing the principles of heaven. Jesus was presented to me as the perfect pattern. His life was without selfish interest, but ever marked with disinterested benevolence.

THE SHAKING

I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God, and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified.

Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them, yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: "Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm

can bring salvation." These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God; yet like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said: "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism."

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened, and the saints came forth, clothed with immortality, crying, "Victory over death and the grave;" and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory were upon every immortal tongue.

TRAVELING THE NARROW WAY

WHILE at Battle Creek, Michigan, in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall. . . .

JOURNEYING WITH LOADED WAGONS

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road

down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over

PROCEEDING ON HORSEBACK

the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled,

the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more

GOING ON AFOOT

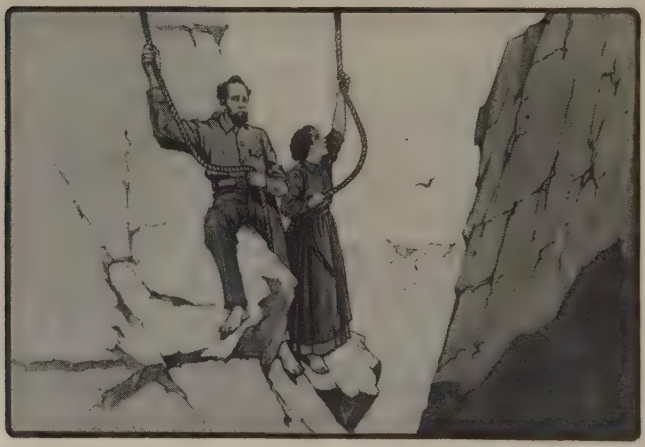
safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path; for it was too narrow.

We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway.

As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and



SWINGING ACROSS THE CHASM

low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but

for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds the cord?"

For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

PREPARING for the JUDGMENT HOUR

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand."

"And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Ezekiel 9:1, 3-6.

Jesus is about to leave the mercy seat of the heavenly sanctuary, to put on garments of vengeance, and pour out His wrath in judgments upon those who have not responded to the light God has given them. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth, strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His honor.

Of the Amorites, the Lord said, "In the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

With unerring accuracy, the Infinite One still kept an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf. . . .

The crisis is fast approaching. The time for God's visitation has about come. Although loth to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. "The effectual, fervent prayer of a righteous man availeth much." James 5:16.

The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are

standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world.

The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity, and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry;" but "the face of the Lord is against them that do evil." Psalm 34:15, 16.

Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent, and find shelter. No atoning blood will then wash away the stains of sin.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1.

When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.

This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!

Courage, fortitude, faith, and implicit trust in God's power to save, do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from Heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom, should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.

We are too easily satisfied with our attainments. We feel rich and increased with goods, and know not that we are "wretched, and miserable, and poor, and blind, and naked." Revelation 3:17. Now is the time to heed the admonition of the True Witness: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Verse 18.

In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings, if we would sit down in triumph with Him on His throne. So long as we choose the easy path

of self-indulgence, and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus, nor the joy that comes through conscious victory. The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict, will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.

Oh, for living, active, faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with His people, this experience will be a source of comfort and hope.

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake, and make determined effort for symmetry of character. "Today

if ye will hear His voice, harden not your hearts." Hebrews 4:7. We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. "But ye, brethren," says Paul, "are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5:4. It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness, for the waiting, longing soul.

What are you doing, brethren, in the great work of preparation? Those who are uniting with the world, are receiving the worldly mold, and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth,—these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity.

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God,—candidates for heaven. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.

ORGANIZATION and DEVELOPMENT

It is nearly forty years since organization was introduced among us as a people.[1] I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

UNITY IN FAITH AND DOCTRINE

My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.

We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was

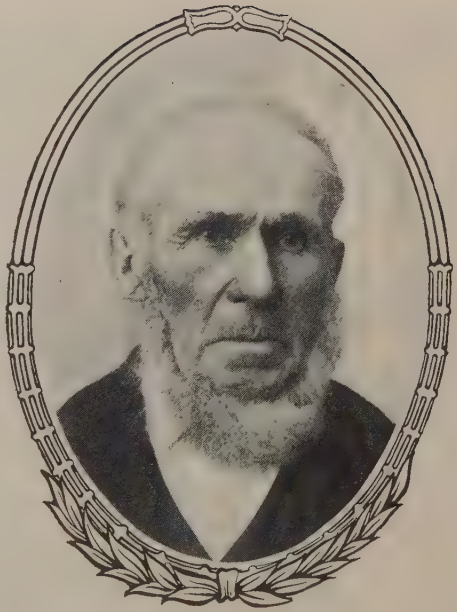
[1] This statement was made in the spring of 1902.

not understood, it was discussed and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed.

We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one.

Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we



JOHN BYINGTON, PRESIDENT

URIAH SMITH, SECRETARY

FIRST OFFICERS OF THE GENERAL CONFERENCE

would weep and rejoice together. We loved Jesus; we loved one another.

THE INTRODUCTION OF CHURCH ORDER

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship.

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

ENTERING UPON NEW ENTERPRISES

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was

JAMES WHITE

J. N. ANDREWS

PRESIDENTS OF THE GENERAL CONFERENCE

strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement.

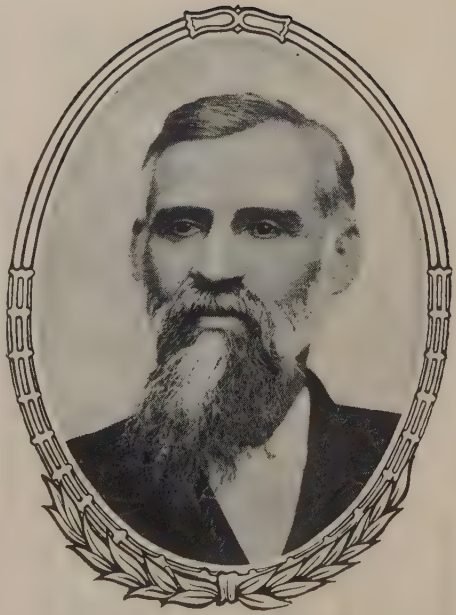
As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order.

THE RESULTS OF UNITED EFFORT

Our work was not sustained by large gifts or legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body "has been compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

AVOIDING THE PERILS OF DISORDER

Let none entertain the thought that we can dispense with organization. It has cost us much study



GEO. I. BUTLER

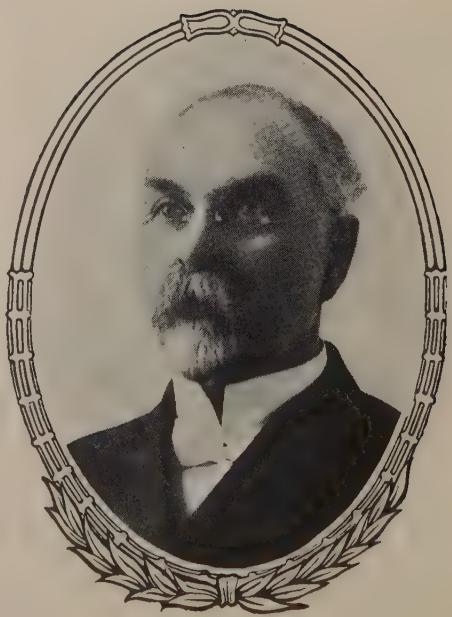
O. A. OLSEN

PRESIDENTS OF THE GENERAL CONFERENCE

and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken

G. A. IRWIN



A. G. DANIELLS

PRESIDENTS OF THE GENERAL CONFERENCE

our forces, to destroy our courage, and prevent successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with Heaven is in perfect order, that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from Heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves, and choose their own course, independent of their brethren.

INDIVIDUAL RESPONSIBILITY AND CHRISTIAN UNITY

God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite; each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will

SEVENTH-DAY ADVENTIST BUILDINGS, TAKOMA PARK, D.C.

all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases, without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?

Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.

It is necessary that our unity today be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and Heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

When a brother receives new light upon the Scriptures, he should frankly explain his position, and

every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the inspired word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Timothy 2:24, 25.

WHAT HATH GOD WROUGHT!

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us.

We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin.

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only

in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence, be recognized as a cause of thanksgiving to God.

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor. . . .

As the disciples of Christ, it is our duty to diffuse light which we know the world has not. Let the people of God "be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:18, 19.

MEN'S RESIDENCE HALL, UNION COLLEGE, LINCOLN, NEBRASKA

GOD'S LOVE FOR THE CHURCH

George's Terrace, St. Kilda Road,
Melbourne, December 23, 1892.

Dear Brethren of the General Conference:

I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning." "Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities."

Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, "Let Israel hope in the Lord from henceforth and forever." "Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant. For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods." Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted

world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own.

Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven.

At this time the church is to put on her beautiful garments,—"Christ our righteousness." There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole

heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom He has honored, bringing them into possession of an eternal weight of glory. . . .

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, adiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. . . .

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting,

with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory,—Christ, the great center from which radiates all glory. "Blessed are they which are called to the marriage supper of the Lamb."

MISSIONARY WORK

DECEMBER 10, 1871, I was shown that God would accomplish a great work through the truth if devoted, self-sacrificing men would give themselves unreservedly to the work of presenting it to those in darkness. Those who have a knowledge of the precious truth, and who are consecrated to God, should avail themselves of every opportunity where there is an opening to press in the truth. Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? While God and angels are at work to impress hearts, the servants of Christ seem to be asleep. But few are working in unison with the heavenly messengers.

If ministers and people were sufficiently aroused, they would not rest thus indifferently, while God has honored them by making them the depositaries of His law, by printing it in their minds and writing it upon their hearts. These truths of vital importance are to test the world; and yet in our own country there are cities, villages, and towns that have never heard the warning message. Young men who feel stirred by the appeals that have been made for help in this great work of advancing the cause of God, make some advance moves, but do not get the burden of the work upon them sufficiently to accomplish what they might.

If young men who commence to labor in this cause would have the missionary spirit, they would give evidence that God has indeed called them to the work. But when they do not go out into new places, but are content to go from church to church, they give evi-

dence that the burden of the work is not upon them. The ideas of our young preachers are not broad enough. Their zeal is too feeble. Were the young men awake and devoted to the Lord, they would be diligent every moment of their time, and would seek to qualify themselves to become laborers in the missionary field.

Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds, and qualifying themselves for more extended usefulness. If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating.

Our publications should be printed in other languages, that foreign nations may be reached.[1] Much can be done through the medium of the press, but still more can be accomplished if the influence of the labors of the living preachers goes with our publications. Missionaries are needed to go to other nations to preach the truth in a guarded, careful manner. The cause of present truth can be greatly extended by personal effort.

When the churches see young men possessing zeal to qualify themselves to extend their labors to cities, villages, and towns that have never been aroused to the truth, and missionaries volunteering to go to other

[1] When these words were penned, in 1871, only a beginning had been made in the preparation and publication of denominational literature in the various languages of Europe and of other lands.

A FEW OF THE PERIODICALS PUBLISHED IN DIFFERENT LANGUAGES

nations to carry the truth to them, the churches will be encouraged and strengthened far more than to themselves receive the labors of inexperienced young men. As they see their ministers' hearts all aglow with love and zeal for the truth and with a desire to save souls, the churches will arouse themselves. These generally have the gifts and power within themselves to bless and strengthen themselves, and to gather the sheep and lambs into the fold. They need to be thrown upon their own resources, that all the gifts that are lying dormant may thus be called into active service.

The Lord has moved upon men of other tongues, and has brought them under the influence of the truth, that they might be qualified to labor in His cause. He has brought them within reach of the office of publication, that its managers might avail themselves of their services, if they were awake to the wants of the cause. Publications are needed in other languages, to raise an interest and the spirit of inquiry among other nations.

As the preaching of Noah warned, tested, and proved the inhabitants of the world before the flood of waters destroyed them from off the face of the earth, so the truth of God for these last days is doing a similar work of warning, testing, and proving the world. The publications which go forth from the office bear the signet of the Eternal. They are being scattered all through the land, and are deciding the destiny of souls. Men are now greatly needed who can translate and prepare our publications in other languages, so that the message of warning may go to all nations, and test them by the light of the truth, that men and women, as they see the light, may turn from transgression to obedience of the law of God.

Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means are of value only as they are used to advance the interest of

NOAH WARNING THE ANTEDILUVIANS

the kingdom of God. The Lord has lent men means for this very purpose, to use in sending the truth to their fellow men.

Now is the time to use means for God. Now is the time to be rich in good works, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. One soul saved

in the kingdom of God is of more value than all earthly riches. We are answerable to God for the souls of those with whom we are brought in contact, and the closer our connections with our fellow men, the greater our responsibility. We are one great brotherhood, and the welfare of our fellow men should be our great interest. We have not one moment to lose. If we have been careless in this matter, it is high time we were now in earnest to redeem the time, lest the blood of souls be found on our garments. As children of God, none of us are excused from taking a part in the great work of Christ in the salvation of our fellow men.

It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good to those only who appreciate and respond to our efforts, and to benefit those only who will thank us for it. God has sent us to work in His vineyard. It is our business to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." Ecclesiastes 11:6.

We have too little faith. We limit the Holy One of Israel. We should be grateful that God condescends to use any of us as His instruments. For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come—not perhaps as we have devised, but at the very time when we most need them. But, oh, how sinful is our unbelief! "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

BROADER PLANS

WHILE in California in the year 1874, I was given an impressive dream, in which was represented the instrumentality of the press in the work of giving the third angel's message to the world.

I dreamed that several of the brethren in California were in council, considering the best plan for labor during the coming season. Some thought it wise to shun the large cities, and work in smaller places. My husband was earnestly urging that broader plans be laid, and more extended efforts made, which would better compare with the character of our message.

Then a young man whom I had frequently seen in my dreams, came into the council. He listened with deep interest to the words that were spoken, and then, speaking with deliberation and authoritative confidence, said:

"The cities and villages constitute a part of the Lord's vineyard. They must hear the messages of warning. The enemy of truth is making desperate efforts to turn the people from the truth of God to falsehood. . . . You are to sow beside all waters.

"It may be that you will not at once see the result of your labor, but this should not discourage you. Take Christ as your example. He had many hearers, but few followers. Noah preached for one hundred and twenty years to the people before the flood; yet out of the multitudes on the earth at that time only eight were saved."

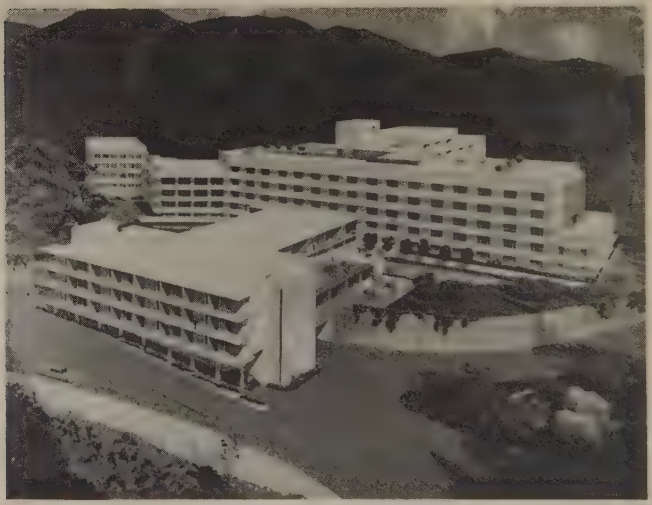
The messenger continued: "You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world.

"The verity and truth of the binding claims of the fourth commandment must be presented in clear lines before the people. 'Ye are My witnesses.' The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples. Preserve the dignity of the truth. It will grow to large proportions. Many countries are waiting for the advanced light the Lord has for them; and your faith is limited, it is very small. Your conception of the work needs to be greatly enlarged. Oakland, San Francisco, Sacramento, Woodland, and the large cities in the United States must hear the message of truth. Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God. The light of the binding claims of the law of God is to test and prove the world." . . .

In my last vision I was shown that we should have a part to act in California in extending and confirming the work already commenced. I was shown that missionary labor must be put forth in California, Australia, Oregon, and other territories far more extensively than our people have imagined, or ever contemplated and planned. I was shown that we do not at the present time move as fast as the opening providence of God leads the way. I was shown that the present truth might be a power in California if the believers in the message would give no place to the enemy in unbelief and selfishness, but would concentrate their efforts to one object,—the upbuilding of the cause of present truth.

I saw that there would be a paper published upon the Pacific coast. There would be a health institute established there, and a publishing house created.

Time is short; and all who believe this message, should feel a solemn obligation resting upon them to be disinterested workers, exerting their influence on the right side, and never by word or action be found arrayed against those who are seeking to advance the



THE ST. HELENA SANITARIUM

interests of God's cause. The ideas of our brethren are altogether too narrow. They expect but little. Their faith is too small.

A paper published on the Pacific coast would give strength and influence to the message. The light God has given us isn't worth much to the world unless it can be seen by being presented before them. I declare to you our vision must be extended. We see things nigh, but not afar off.

EXTENSION of the WORK IN FOREIGN FIELDS

THE word comes to me in the night season to speak to the churches that know the truth: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1.

The words of the Lord in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame. . . . For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." Isaiah 54:2-5.

And the words of Christ to His disciples are also for His people today: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." John 4:35, 36.

God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world.

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. The day-star has risen upon us, and we are to flash its light upon the pathway of those in darkness.

A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come.

It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. Our work is reformative, and it is God's purpose that the excellence of the work in all lines shall be an object lesson to

the people. In new fields especially it is important that the work be so established as to give a correct representation of the truth. In all our plans for missionary operations these principles should be kept in mind. . . .

God's watchmen are to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night,"—the night wherein no man can work. . . .

Come over and help us

The cry comes from far-off countries, "Come over and help us." These are not so easily reached, and not so ready for the harvest, as are the fields more nearly within our sight; but they must not be neglected. . . .

Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home. That which is given to start the work in one field, will result in strengthening the work in other places. As the laborers are freed from embarrassment, their efforts can be extended; as souls are brought to the truth, and churches are established, there will be increasing financial strength. Soon these churches will be able not only to carry on the work in their own borders, but to impart to other fields. Thus the burden resting on the home churches will be shared.

The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power.

It is the very essence of all right faith to do the right thing at the right time.

Although the work in foreign fields has not advanced as it should have advanced, yet that which has been accomplished affords reason for gratitude and ground for encouragement. Much less means has been spent in these fields than in the home fields, and the work has been done under the hardest pressure and without proper facilities. Yet, considering the help that has been sent to these fields, the result is indeed surprising. Our missionary success has been fully proportionate to our self-denying, self-sacrificing effort.

God alone can estimate the work accomplished as the gospel message has been proclaimed in clear, straight lines. New fields have been entered, and aggressive work has been done. The seeds of truth have been sown, the light has flashed upon many

minds, bringing enlarged views of God and a more correct estimate as to the character to be formed. Thousands have been brought to a knowledge of the truth as it is in Jesus. They have been imbued with the faith that works by love and purifies the soul.

The value of these spiritual advantages is beyond our comprehension. What line can sound the depths of the word preached? What balances can correctly weigh the influence of those who are converted to the truth? In their turn they become missionaries, to work for others. In many places houses of worship have been erected. The Bible, the precious Bible, is studied. The tabernacle of God is with men, and He dwells with them.

Let us rejoice that a work which God can approve has been done in these fields. In the name of the Lord, let us lift up our voices in praise and thanksgiving for the results of work abroad.

And still our General, who never makes a mistake, says to us: "Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord.

OUS BOOKS
THESE 3

CIRCULATING THE PRINTED PAGE[1]

SEVERAL speakers had addressed large and attentive congregations at the camp meeting at Rome, New York, on first-day, September 12, 1875. The following night I dreamed that a young man of noble appearance came into the room where I was, immediately after I had been speaking. He said:

"You have called the attention of the people to important subjects, which, to a large number, are strange and new. To some they are intensely interesting. The laborers in word and doctrine have done what they could in presenting the truth. But unless there is a more thorough effort made to fasten these impressions upon minds, your efforts will prove nearly fruitless. Satan has many attractions ready to divert the mind; and the cares of this life and the deceitfulness of riches all combine to choke the seed of truth sown in the heart.

"In every effort such as you are now making, much more good would result from your labors if you had appropriate reading matter ready for circulation. Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them. You are to sow beside all waters.

"The press is a powerful means to move the minds and hearts of the people. The men of this world seize the press, and make the most of every opportunity to get poisonous literature before the people. If men under the influence of the spirit of the world and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, you should be more earnest to get reading matter of an elevating and saving character before the people.

[1] These words of counsel regarding the circulation of literature were among the first calling for trained colporteur-evangelists.

"God has placed at the command of His people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is missionary work for all.

PACIFIC PRESS PUBLISHING HOUSE

"There should be men trained for this branch of the work who will be missionaries, and will circulate publications. They should be men of good address, who will not repulse others or be repulsed. This is a work which would warrant men to give their whole time and energies as the occasion demands. God has committed to His people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error.

"You are not as a people doing one twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone without the publications. The press is a powerful instrumentality which God has ordained to be com-

bined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way.

"Here is true missionary work in which labor and means can be invested with the best results. There has been too great fear of running risks, and moving out by faith, and sowing beside all waters. Opportunities have been presented which have not been grasped and made the most of. There has been too great fear of venturing. True faith is not presumption, but it ventures much. Precious light and powerful truth need to be brought out in publications without delay."

Said he: "Your husband must not be discouraged in his efforts to encourage men to become workers, and responsible for important work. Every man whom God will accept, Satan will attack. If they disconnect from heaven, and imperil the cause, their failures will not be set to his account or to yours, but to the perversity of the nature of the murmuring ones, which they would not understand and overcome. These men whom God has tried to use to do His work, and who have failed, and brought great burdens upon those who were unselfish and true, have hindered and discouraged more than all the good they have done. And yet this should not hinder the purpose of God in having this growing work, with its burden of cares, divided into different branches, and laid upon men who should do their part, and lift the burdens when they ought to be lifted. These men must be willing to be instructed, and then God can fit them and sanctify them, and impart to them sanctified judgment, that what they undertake they may carry forward in His name."

A VIEW OF THE CONFLICT

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty."

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard-bearer fainteth." Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer.

At last the victory was gained. The army following the banner with the inscription, "The command-

ments of God, and the faith of Jesus," was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

THE CHURCH TRIUMPHANT

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."

STANDING ON GUARD

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave His place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily

organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We cannot afford to be off our guard for one moment.

"Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:10-17.

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Philippians 1:9-11.

"Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in

the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philippians 1:27-29.

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to His church. What sustained the Son of God in His betrayal and trial?—He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through His humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for His sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:12, 13.

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising Him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain,

"Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Revelation 7:9, 10.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 7:14-17; 21:4.

THE REWARD OF EARNEST EFFORT

"If any man's work abide, . . . he shall receive a reward." 1 Corinthians 3:14. Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead: he was not able to endure the sight. But when the children of God shall have put on immortality, they will "see Him as He is." 1 John 3:2. They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in His sufferings, they have been workers together with Him in the plan of redemption, and they are partakers with Him in the joy of seeing souls saved in the kingdom of God, there to praise God through all eternity.

THE JOYS OF THE REDEEMED

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the Judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory,—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that

THE ASCENSION OF CHRIST

His mission of suffering and sacrifice has not been in vain.

The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect His image to behold and share with Him His glory.

There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.

Pain cannot exist in the atmosphere of heaven. In the home of the redeemed, there will be no tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24. One rich tide of happiness will flow and deepen as eternity rolls on.

We are still amidst the shadows and turmoil of earthly activities. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness, and behold Him who died for the sins of the world. He has opened the gates of Paradise to all who receive and believe on Him. To them He gives power to become the sons and daughters of God. Let the afflictions which pain us so grievously become instructive lessons, teaching us to press forward toward the mark of the prize of our high calling in Christ. Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. "Yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.

Blessed are those servants who, when their Lord comes, shall be found watching.

HOMEWARD BOUND

We are homeward bound. He who loved us so much as to die for us, hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:35-37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

APPENDIX[1]

THE PROPHETIC GIFT

In the beginning, when man was created and placed in the garden of Eden, he could talk with his Creator and with the angels face to face. When sin entered, this privilege was withdrawn. Man became subject to death, and was unable to look upon the wonderful glory of God, or to live in His presence.

But though fallen man could no longer talk directly with God, yet our loving heavenly Father has ever maintained communication with the human family. Through the ministry of holy angels, He has provided for men and women protection from the influences of evil, and help to live in accordance with His will. And through the agency of His Holy Spirit, God has spoken to the hearts of men, and has made it possible for even the most sinful and ignorant to find the way that leads to right-doing and to eternal life.

God has also spoken to the fallen race through chosen human agencies, to whom He has communicated a knowledge of His purpose in visions and dreams. These messengers of His will, have been known as holy men, or prophets, set apart by the Lord Himself for the special work of receiving and communicating truth from heaven to mankind. "If there be a prophet among you," God declares, "I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Numbers 12:6.

The Holy Scriptures were compiled from the writtings of men thus signally honored. To the people living in their days these men bore messages from

[1] The two articles in this appendix, "The Prophetic Gift" and "Tested by the Word," were written by Pastors R. W. Munson and D. E. Robinson, in the autumn of 1914.

God; and they also taught spiritual truths and gave counsels and warnings for the church in future times. To "the prophets" "it was revealed, that not unto themselves, but unto *us* they did minister the things, which are now reported unto you by them that have preached the gospel unto you." 1 Peter 1:10-12.

IN THE PATRIARCHAL AGE

The prophetic gift is not limited to any one age. Early in the inspired record we find instances of its manifestation. Enoch, the seventh from Adam, was a prophet. Looking down through the centuries, he saw with prophetic vision the coming of the Lord, and the execution of the final judgments upon the ungodly. Jude 14, 15.

To Abraham, to Isaac, and to Jacob the Lord appeared in vision, foretelling the blessings that would come to their posterity. With them He renewed His covenant, and they were led to look forward to the final reward of the righteous, and to behold the glories of that heavenly city whose builder and maker is God. Hebrews 11:10.

Moses, who was chosen of God to lead the Israelites out of Egyptian bondage into the land of Canaan, was a mighty prophet. Predicting the coming of the Messiah, he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deuteronomy 18:15. God gave many revelations to this faithful man; and though the divine glory was not fully revealed to him, yet the word declares that God talked with him "face to face." Deuteronomy 34:10.

After the children of Israel were settled in Canaan, the influence of the idolaters by whom they were surrounded, turned them from the true God, to the

worship of the sun, the moon, and the stars, and also to the worship of graven images made of gold and silver and wood and stone. Thus they transgressed the commandments from heaven that had been given for their own good. The loving heart of God was grieved as He saw the chosen nation led away from their Creator and Benefactor, into a course of action tending toward ruin.

Amid the general apostasy there were some who maintained their allegiance to Jehovah; and from among these, God chose prophets whom He commissioned to call the people to repentance, and to warn them of the evils that their course would surely bring upon them. "The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36:15.

Prominent among the prophets of Israel were Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and Daniel. In stirring words they called upon the people to turn from their evil ways, giving assurance that the Lord would graciously receive and bless them, and would heal their backslidings. Some of the writings of these prophets have a special application to the time in which we live. They wrote of things which should "come to pass in the last days," or in the "time of the end." Isaiah 2:2; Daniel 12:4.

AT THE FIRST ADVENT OF CHRIST

The last of the Old Testament prophets was Malachi. During the period of formalism before the appearance of Christ, so far as any record exists, there were no manifestations of the gift of prophecy. But prophets were sent to prepare the way for the Messiah. Zacharias, the father of John the Baptist, "was

filled with the Holy Ghost, and prophesied." Luke 1:67. Simeon, a "just and devout" man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied concerning Jesus, that He should be a "light to lighten the Gentiles, and the glory of Thy people Israel." Anna, a prophetess, "spake of Him to all them that looked for redemption in Jerusalem." Luke 2:25, 32, 38. And there was no greater prophet in any age than was John the Baptist, who was chosen by God to proclaim to Israel the advent of "the Lamb of God, which taketh away the sin of the world." John 1:29.

IN THE DAYS OF THE APOSTLES

The beginning of the Christian era was marked by the outpouring of the Holy Spirit and the manifestation of various spiritual gifts. Among these was the gift of prophecy. In the book of Acts we read of the inspired utterances of Peter, of Stephen, and of others connected with the early Christian church; also of the four daughters of Philip, "virgins, which did prophesy;" and of a prophet named Agabus. Acts 21:9, 10.

The apostle Paul had visions of the glory of heaven. See 2 Corinthians 12:1-7. He wrote at length in the twelfth chapter of First Corinthians concerning the gifts of the Spirit that were given, not for one age alone, but "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:13. "God hath set some in the church, first apostles, secondarily *prophets*, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:28.

John, the last survivor of the twelve apostles of Jesus, was a prophet. In the closing book of the

Bible, he tells of the visions that were given him while he was in banishment on the isle of Patmos. In recording these visions he declares them to be "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass;" and he says that Christ "sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Revelation 1:1, 2.

DISAPPEARANCE DURING THE GREAT APOSTASY

The Scriptures foretell a great apostasy, which even in the days of the apostles had begun to manifest itself among certain false brethren in the church, and which finally was to develop into a "falling away," and the revelation of "that man of sin, . . . the son of perdition," of whom Paul wrote to the Thessalonians. 2 Thessalonians 2:1-7.

In fulfillment of these predictions, it is a matter of historical record that following the death of the last of the apostles of Jesus, some members of the Christian church began to depart from the simplicity of the truth as taught by Christ; and gradually these church members were led to unite with the world in heathen practices.

As the years passed by, and the church increased in numbers and in popularity, there were many who became less and still less strict in their obedience to Bible teaching, until finally, in the fifth and sixth centuries after Christ, the greater number of those who claimed to be Christians were in reality not living in harmony with the teachings of Christ. For many centuries thereafter an apostate form of Christianity held sway. The truth was suppressed and lost sight of, and ignorance prevailed.

These centuries of apostasy are correctly designated in history the "Dark Ages." During this time attempts were made to alter or to set aside many of the fundamental teachings of the Bible. Under these circumstances, it is not surprising that, in such a time, as likewise in the centuries immediately preceding the first advent of Christ, the manifestation of the gift of prophecy almost wholly disappeared.

RESTORED IN THE LAST DAYS

But the Scriptures, while foretelling this dreadful apostasy, also plainly teach that just before the second coming of Christ, many will be rescued from the darkness of error and superstition. Once more the earth is to be lightened by the glory of God. The pure truths of the Bible are to shine forth. And in this time of heavenly illumination marking the approaching end of the age, the gifts of the Spirit are again to be manifest in the true church. "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts 2:17, 18; Joel 2:28, 29.

In clear terms the prophet John speaks of "the remnant," or the last church, as those who "keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. In another passage the same writer gives a plain definition of what he means by the "testimony of Jesus." When on one occasion John attempted to worship the angel who appeared to him in vision, the angel said:

"See thou do it not: I am thy fellow servant, and of thy brethren *that have the testimony of Jesus:* worship God." Revelation 19:10.

Under similar circumstances the same angel said, as recorded in another place:

"See thou do it not: for I am thy fellow servant, and of thy brethren *the prophets.*" Revelation 22:9.

The thought expressed is the same in both these passages. In one, however, John's "brethren" are said to have "the testimony of Jesus;" in the other these "brethren" are called "the prophets."

Therefore it is the prophets who have "the testimony of Jesus;" and the angel who appeared to John is evidently the special messenger who conveys instruction to all the prophets,—doubtless the angel Gabriel, who is mentioned as having appeared to Daniel. See Daniel 8:16; 9:21. The same angel further said to John, *"The testimony of Jesus is the spirit of prophecy."* Revelation 19:10.

Comparing the Bible expression, "the testimony of Jesus," with the statement of Revelation 12:17 concerning the "remnant . . . which keep the commandments of God, and have the testimony of Jesus Christ," we conclude that prior to Christ's second coming His true church will be keeping His commandments, and that they will have the spirit of prophecy.

The rapid fulfillment of the predictions of Holy Scripture regarding the signs and events which were to mark the closing scenes of earth's history, is a sure evidence that we are now living in the last days. Therefore a company of Christian people who keep the commandments of God and who have the testimony of Jesus Christ—the spirit of prophecy—should today be in existence. Where may they be found?

TESTED BY THE WORD

Because of the fanaticism resulting from the work of men falsely claiming to be taught of God, many good people regard with grave suspicion or even disbelief the claim of anyone to divine revelation. But the searcher after truth must guard equally against deception by false prophets or teachers, and a failure to recognize the true. "Despise not prophesyings," writes the apostle. "Prove all things; hold fast that which is good." 1 Thessalonians 5:20, 21.

In harmony with this injunction, believers in Christ are urged to give candid consideration to the evidences of divine guidance in the advent movement of the present day, and the manifestation of the gift of prophecy connected with this movement. To disregard the work of the Holy Spirit, as manifested through this gift, is perilous. Yet we are admonished to "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." And the test is given, "Ye shall know them by their fruits."

As well might men expect to gather "grapes of thorns, or figs of thistles," as to find unadulterated truth and sanctifying power emanating from a base deceiver. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Matthew 7:15-20.

The active labors of Ellen G. Harmon, known after her marriage as Mrs. E. G. White, covered a period of seventy years, sixty years of which were spent in America, and ten years in Europe and Australasia. During this long time she was honored with many

revelations, which she believed to be heaven-sent and which she endeavored faithfully to write out for the instruction of the church. Many volumes of her writings have been published and have a world-wide circulation. Many thousands of people, convinced by the Scriptures that we are living near the close of this earth's history, have been led to believe that Mrs. White was an agent through whom God spoke by the spirit of prophecy to His remnant church. Such a belief is surely worthy of consideration. The character of her work is to be judged by her own life, by her teachings, and by the nature of the revelations she received.

Mrs. White always desired that her work and teachings be tested by the standard of God's word as revealed in the Holy Scriptures. "Let the testimonies be judged by their fruits," she wrote. "What is the spirit of their teaching? What has been the result of their influence? . . . God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no half-way work in the matter.

"As the Lord has manifested Himself through the spirit of prophecy, past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had

not thought of. Is this work . . . from above, or from beneath? . . . Those who really desire to know the truth will find sufficient evidence for belief."—*"Testimonies for the Church," Vol. V, pp. 671, 672.*

CHRIST'S OFFICE MAGNIFIED

The incarnation of Jesus Christ, the divine Son of God, "Christ in you, the hope of glory," is the great theme of the gospel. "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him." Colossians 1:27; 2:9, 10. The acceptance or rejection of this vital truth is one of the divinely appointed tests of one who claims to have the gift of prophecy.

"Believe not every spirit," writes the apostle John, "but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3.

False prophets do not exalt Christ. They rather draw attention to themselves. "Speaking perverse things," they "draw away disciples" after themselves. Acts 20:30. To accomplish this, they teach in a manner to please the carnal mind of those who in their hearts "say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things." Isaiah 30:10. These alleged prophets or teachers are "of the world: therefore speak they of the world, and the world heareth them." 1 John 4:5.

In the teachings of Mrs. White, Christ is recognized and exalted as the only Saviour for sinners. Than Christ, "there is none other name under heaven given

among men, whereby we must be saved." Acts 4:12. In her own work for the Master, she exemplified the following instruction given by her to her brethren in the ministry:

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest. Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to the 'Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—*"Gospel Workers," pp. 159, 160.*

"TO THE LAW AND TO THE TESTIMONY"

It has ever been the effort of the enemy of righteousness to lead men to disregard the claims of the law of Jehovah. And through His prophets, God has ever sought to bring men to a realization of the binding claims of His eternal and unchangeable law. Of His ancient people, it is written: "The Lord testified against Israel, and against Judah, *by all the prophets,* and by all the seers, saying, Turn ye from

your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets." 2 Kings 17:13.

In this our day, when there is manifest a widespread tendency to throw away the restraint of God's law, Mrs. White has firmly and fearlessly endeavored to bring to the consciences of men the sacredness of the divine requirements. The immutability of that law, and the vital necessity of obedience, through the power of Christ, to its every requirement, including the fourth commandment, has been constantly urged in her public work. Of the relation of the law to the gospel she has written:

"In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart; as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. 'The law of the Lord is perfect, converting the soul.'

"'Till heaven and earth pass,' said Jesus, 'one jot or one tittle shall in nowise pass from the law, till all be fulfilled.' The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. 'It is easier for heaven and earth to pass, than one tittle of the law to fail.' The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the decalogue are as immutable as the throne of God."—*"Desire of Ages," p. 308.*

THE SCRIPTURES HONORED

The writings of Mrs. White point constantly to the Bible as the great source of all spiritual truth. They

abound in Scriptural quotations, to which she gives no fanciful interpretation. Her writings are not regarded by Seventh-day Adventists as an addition to the Bible, nor is their study to take the place of Bible study. She herself has written:

"The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who desire to understand it. But, notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives them plain and pointed testimonies, bringing them back to the word they have neglected to follow." "The testimonies are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all."

"Our watchword is to be, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' We have a Bible full of the most precious truth. It contains the alpha and the omega of knowledge. The Scriptures, given by inspiration of God, are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.' Take the Bible as your study book."

To her brethren in the ministry she wrote: "Do not advocate theories or tests that Christ has never mentioned, and that have no foundation in the Bible. We have grand, solemn truths for the people. 'It is written' is the test that must be brought home to every soul. Let us go to the word of God for guidance. Let us seek for a 'Thus saith the Lord.' We have had enough of human methods. A mind trained only in

worldly science will fail to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the word."—*"Gospel Workers," pp. 309, 310.*

PREDICTIONS FULFILLED

One of the features that distinguish the true God from all false gods, is the power to communicate with men regarding the past and the future. Through the prophet Isaiah, Jehovah issues a challenge to the gods worshiped by the heathen: "Let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." And because of the inability of these false gods to do this, Jehovah declares, "Behold, ye are of nothing, and your work of nought; an abomination is he that chooseth you." Isaiah 41:22-24.

One of the divinely appointed tests of a true prophet of God is the accurate fulfillment of his words. To ancient Israel God said through Moses, himself a mighty prophet:

"If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deuteronomy 18:21, 22.

Many instances might be mentioned in which prophetic foresight was given to Mrs. White. Often she saw in vision persons with whom she was not acquainted. Later in her travels she would meet these individuals, and give them messages that had been

given her in vision for them—messages revealing a knowledge of their actions or motives which she could not have received from any human source.

In the early years of her work, at a time when she and her husband and Elder Joseph Bates were almost the only ones preaching the Sabbath truth, there was opened before her the future growth of the movement, then in its weakness, of which they were the pioneers. November 1, 1848, at a meeting held at Dorchester, Massachusetts, Mrs. White was given a vision in which she beheld the message, symbolized by the rising sun, increasing in strength till it shone over the whole world.

After coming out of this vision, she told her husband that the Lord desired him to begin printing a small paper, and that the work of publishing the truth would increase till the publications would be like streams of light encircling the earth. From a human point of view this was indeed a bold prediction. The believers were very few in number, poor in this world's goods, and their views were very unpopular. Yet God, with whom all things are possible, has marvelously fulfilled this word. Through the years since that time, the publication of truth-filled literature by this denomination has steadily increased, until the sale of this printed matter, in all parts of the world, aggregates about $7,000,000 annually.

In relating her early visions, Mrs. White graphically portrayed the experiences through which the Adventist people were to pass before the Lord should come. At a time when the manifestations of Spiritualism were confined to the "mysterious rappings" in Rochester, New York, she was shown the rapid and phenomenal growth that cult would make in the future. She foretold the passing of laws enforcing

Sunday observance in countries where at the time full religious liberty prevailed. All these predictions, and many others, have been published and widely circulated. The changing events that have taken place since these predictions were written have proved the truthfulness of many of them, and their fulfillment has inspired increased confidence that her prophecies concerning the final triumph of the Seventh-day Adventist cause will be likewise fulfilled. The prosperity of this movement has been signally advanced by the counsels and admonitions that have come, through her voice and pen, to its leaders and workers.

CONDITION WHILE IN VISION

Especially during the early years of her work, Mrs. White's visions were often given in the presence of many witnesses. During these manifestations she was entirely unconscious of her earthly surroundings. Yet she would frequently walk about, making graceful gestures, while describing the scenes she was witnessing. Her strength at such times was phenomenal. Strong men have endeavored to move her hand or arm from the position in which it was held, but failed. On one occasion, at the home of Mr. Curtis, in Topsham, Maine, in 1845, she took from a bureau a large family Bible weighing about eighteen pounds, and, holding this at arm's length above her head with her left hand, she turned the pages with her right hand. Then, with her eyes directed upward away from the book, she read correctly many passages of Scripture, pointing to the verses with the index finger of her right hand. With her ordinary strength she would have had difficulty even in lifting this heavy volume; but while supernaturally strengthened in vision, she

held it aloft with outstretched arm for more than half an hour.

In relating her visions, Mrs. White frequently spoke of the one who had instructed her, as "my accompanying angel," or "my instructor," or "my guide." By these expressions, she referred to a bright, glorious angel, who invariably acted as her guide or instructor.

Although Mrs. White often spoke while in vision, yet no breath came from her lips. June 26, 1854, in Rochester, New York, while she was in vision two physicians endeavored to show that there must be breath in her lungs. Among other tests, a lighted candle was held as close to her lips as was possible without burning her; yet, although she was at that time speaking with force, there was not a flicker of the blaze. The first indication of her coming out of vision was a deep inhalation. Perhaps several seconds would elapse before the next breath. Then after a few more full breaths she would begin to breathe normally.

These physical conditions correspond to the experiences of the prophet Daniel while in vision, as he records them in the tenth chapter of his prophecy. He refers to a loss of strength, and the appearance of an angel who imparted supernatural strength. "As for me," he declares, "straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me." Daniel 10:17, 18.

TESTIMONY OF AN EYEWITNESS

Elder Uriah Smith, a lifelong associate of Mrs. White and her husband, bore the following testimony regarding her special gift:

"Every test which can be brought to bear upon such manifestations proves them genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. Calm, dignified, impressive, they commend themselves to every beholder as the very opposite of that which is false or fanatical.

"Their fruit is such as to show that the source from which they spring is the opposite of evil.

"1. They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have aroused and rearoused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

"2. They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Saviour of mankind. They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.

"3. They lead us to the Bible. They set forth that Book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And, with a compelling power, they entreat us to study long and diligently its pages, and become familiar

with its teachings, for it is to judge us in the last day.

"4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, 'These are not the words of him that hath a devil.'"

VALUE OF HER WORK

After full seventy years of active labor in many lands, in writing and preaching, Mrs. White quietly fell asleep in Jesus at her home near St. Helena, California, July 16, 1915. She was buried beside her husband in Oak Hill Cemetery, Battle Creek, Michigan, July 24. In the funeral sermon, Elder A. G. Daniells, president of the General Conference of Seventh-day Adventists, said regarding her life work:

"Perhaps we are not wise enough to say definitely just what part of Mrs. White's life work has been of the greatest value to the world, but it would seem that the large volume of deeply religious literature she has left would prove to be of the greatest service to mankind. Her books number upwards of twenty volumes. Some of these have been translated into many languages in different parts of the world. They have now reached a circulation of more than two million copies, and are still going to the public by thousands.

"As we survey the whole field of gospel truth,—of man's relation to his Lord and to his fellow men,—it

"ELMSHAVEN," ST. HELENA, CALIFORNIA

must be seen that Mrs. White's life work has given these great fundamentals positive, constructive support. She has touched humanity at every vital point of need, and lifted it to a higher level.

"Now she is at rest. Her voice is silent; her pen is laid aside. But the mighty influence of that active, forceful, Spirit-filled life will continue. That life was linked with the eternal; it was wrought in God. The message proclaimed and the work done have left a monument that will never crumble nor perish. The many volumes she has left, dealing with every phase of human life, urging every reform necessary to the betterment of society, as represented by the family, city, State, and nation, will continue to mold public sentiment and individual character. Their messages will be cherished more than they have been in the past. The cause to which her life was devoted, and which that life molded and advanced to such a degree, will press forward with increasing force and rapidity as the years go by. We who are connected with it need entertain no fear except the fear of our own failure to do our part as faithfully as we should."

MRS. WHITE'S LAST PHOTOGRAPH

SOURCES

THE contents of the forty short chapters composing the body of this book, are made up of selections from Mrs. White's writings, as found in her books "Life Sketches of Ellen G. White," "Early Writings," and "Testimonies for the Church," volumes 1-9, and from her articles in the *Review and Herald,* and reports of her addresses at the meetings of the General Conference, as published in the *General Conference Bulletin.*

Chapters 1-6 and 8-12, including pages 13-61 and 65-96, are selected from "Life Sketches," pages 17-103.

Chapter 7 and chapters 13-18, including pages 62-64 and 97-111, are selected from "Early Writings," the chapters bearing, in most cases, the same titles; also chapter 21, pages 124 and 125.

Chapters 19, 20, and 22-25, pages 112-123 and 126-152, are selected from "Life Sketches," pages 105-159. Chapter 26 is from "Testimonies for the Church," volume 1, pages 127-131.

Chapter 27 is from "Testimonies," volume 1, pages 347-353.

Chapters 28-30 are from "Early Writings."

Chapter 31 is from "Testimonies," volume 2, pages 594-597.

Chapter 32 is from "Testimonies," volume 5, pages 207-216.

Chapter 33, "Organization and Development," is selected from the *General Conference Bulletin,* 1893, pages 22-24; *Review and Herald,* 1884, June 3; 1892, July 26; "Testimonies for the Church," volume 3, pages 446 and 447; "Testimonies," Series B, No. 2, pages 56 and 57; and "Gospel Workers," page 303.

Chapter 34 is from *General Conference Bulletin,* 1893, pages 408, 409.

Chapters 35, 36, and 38 are from "Life Sketches," pages 202-210 and 216-218.

Chapter 37 is from "Testimonies," volume 6, pages 23-29.

Chapter 39 is from "Testimonies," volume 8, pages 41-45.

Chapter 40 is from "Testimonies," volume 9, pages 285-288.

To aid the reader, subheadings have been introduced, and a copious Subject Index has been provided, in addition to the Appendix chapters on "The Prophetic Gift."

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